

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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MAY 13, 1939

## WHO'S WHO

FARRELL SCHNERING is already known to our columns as a former Communist editor and Party leader in Wisconsin. Mr. Schnering believes that the Communist machine is still working powerfully in certain spheres of our nation. He is personally acquainted with the individuals acting in this latest vaudeville of the Popular Front, the "legislative conference." . . . MARIELI BENZIGER'S wide range of travels and contacts have filled her notebooks with unpublished material on the Nazi regime. Of Swiss origin, she writes feelingly upon the dangers which confront the land of her ancestors. Her warning is a startling revelation how neutrality itself can be cleverly exploited in the interest of totalist regimes even where it seems most classically secure. . . . JAMES W. FOGARTY is a graduate of Fordham University, now a social worker and member of the Department of Welfare, New York City. The difficulties he experiences with the Federal Housing program have been expressed on sundry occasions by many of our readers. They illustrate an intimate connection that exists between the morals of family life and the physical conditions that surround it. . . . GEORGE SWIFT'S journalistic hunting ground is Long Island. Last summer he relieved the burden of an intolerable August by some keen observations directed at Benjamin Franklin's respectable memory. So subtle was his satire that we were obliged then to warn the reader against an unwarranted conclusion that Mr. Swift's faint praise was really praise. A similar caution may now be in order with regard to his resurrection of the late President Eliot of Harvard. . . . JOHN LAFARGE'S remarks were prompted by recent experiences in public forums.

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# COMMENT

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FOR the past year, AMERICA has expressed the surmise that dictator Stalin and dictator Hitler will find the way towards an eventual rapprochement. Those who thus speculated, believed that one of the first signs of such a turn of events would be the political demise of Maxim Litvinov, Soviet Commissar of Foreign Affairs, whose entire glamorous career was built upon the prestige of the League of Nations, the bludgeoning effect of his proposals for sanctions and for total disarmament. As long as Italy's regime held the center of the stage, Litvinov grew mighty by his gestures of opposition. With another figure now occupying it, Litvinov's Master began to meditate a different policy. No wonder there is anxiety in Great Britain. Great Britain and other countries dealt with Litvinov as a more or less known factor. With his departure, they must deal with a totally unknown Russia, laughing over the quandary in which her "suspicions" place the "bourgeois" nations. The tricker, who so brazenly flouted the agreement he made with the United States under President Roosevelt as to religious liberty, now finds himself tricked out of existence.

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ANYONE who has watched the progress of construction of a sewer on 125th Street and Broadway, New York, will not be surprised at the revelations made before the House Appropriations subcommittee, investigating the WPA projects. Fiction has narrated stories of cities whose streets were paved with gold, but New York has outdistanced the farthest fancies of fictionists by literally throwing the nation's gold into a sewer. The particular project in question has been dragging on, to the inconvenience of residents, merchants and traffic, for the past three years and is not yet completed. According to the testimony of engineers before the House Appropriations subcommittee, the cost of WPA projects is about two and one half times that of work done under private contract. In a word the efficiency of WPA construction is approximately forty per cent. The differential, according to the statistics presented, lies principally in the exorbitant cost of labor under the WPA. No objection can possibly be raised against affording men much needed employment under the Federal relief program, but it is hard to understand why money should be uselessly squandered on one project by endlessly dragging out a job when there are so many other projects that could beneficially be undertaken.

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INTEREST far beyond expectation was secured by the recently completed Productive Home Architectural Competition, of which the Right Rev. Luigi G. Ligutti, of Granger, Iowa, was one of the judges.

Five persons won prizes of \$1,000 each, and fifty runners-up were awarded prizes of \$100 each. The competition was arranged for by the Homeland Foundation, in New York City, one of several allied groups advocating small-property ownership and urban decentralization. The homes are planned to make it possible for moderate and low-income families now living in the city to become owners of small garden homes within commuting distance of urban jobs. By raising of small livestock and arranging gardens and fruit trees on a limited site, the architects estimate family savings, equivalent to income and increased buying power, would save at least \$400 a year. The plan is a demonstration of the ideas of the economist, Ralph Borsodi, and is closely related to the teaching of Catholic economists on property and home ownership.

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AMONG New York's attractions advertised by the authorities of the World's Fair, are found the nightly sessions of public speakers in Columbus Circle, New York's "Hyde Park." Such advertisement is naturally welcomed by the New York Catholic Evidence Guild, which begins this month its fourth season of Columbus Circle public forums, under the leadership of Baltasar Funk, prominent Catholic lawyer and associate in the Guild's work with Father Francis P. LeBuffe, S.J., the former Business Manager of AMERICA. For the 1939 season the Guild has scheduled forty-three meetings, in which seventeen speakers will take part. They are held on Tuesday and Friday evenings from May through September, and offer a clear, popular exposition, without oratory or efforts at persuasion, of the truth concerning Catholic doctrine. Questions are answered from the "floor," which is the pavement of the square, and the speakers note a marked improvement in the temper of the crowds, not only those who listen to them, but the temper of the whole Circle with its various groups. The only thing that can dampen the spirits of the Guild apostles is rain, but rain has hindered only two or three meetings each year.

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HABIT, whether good or bad, is defined as the facility of performing an action more or less spontaneously through frequent repetition. And it would seem that Señor Juan Negrin, one time Premier of a Communist-controlled government in Spain that falsely paraded under the trappings of democracy, simply cannot get over the bad habit, acquired while heading his government, of falsifying facts. Arriving in New York en route to confer with Lazaro Cárdenas, of Mexico, about unloading part of his Red army on the southern side of the Rio Grande, he took time out to unburden himself of



sundry statements which doubtless will be avidly seized upon by the Leftist press and rehashed under various garbled forms for consumption by a supposedly gullible American public. "Hundreds, possibly thousands," he asserted to the press, "have been put to death by the Nationalist Government." The Señor Medico seems to have been out of touch with Spanish news since he slipped across the border into France. Verified dispatches from Madrid place the number of executions at thirty-three out of 17,000 cases reviewed. In a number of instances where sentence of death was passed, it was later commuted to life imprisonment. Fortunately, none but the crassly ignorant will be taken in by such sweeping statements of ruthless vengeance. But for once the Señor was right when he declared that Spain received no gifts from Soviet Russia. Spain paid, and dearly, in money, treasure and prestige for whatever help Moscow gave her.

DURING the World War, about 17,000,000 men were killed. How many died from undernourishment or of starvation caused by want of proper food, or of all food, only God knows. Probably 4,000,000 who never fired a gun or saw an army or a fleet in action died because of the war. Descending to minor details, the immediate financial costs cannot be figured, but after two decades the bill has not been paid. Multiply all these evils a hundred-fold, and you may approach the cost of the next World War. Not by one penny or one approving word should we help to bring war nearer.

AFTER uninterrupted play at first base for the New York Yankees over a period of fifteen years and in 2,130 consecutive contests, on May 2 the remarkable record of Lou Gehrig in baseball came to an end. Mr. Gehrig is still a young man, still in his thirties, strong, vigorous, well-conditioned, and in comparison with most of us would be considered a super-specimen of youth and good health. But something in that beautiful coordination of mind, muscle, eye, movement, breath, stance and swing that enabled this great athlete to propel a baseball moving at lightning speed over a distant fence hundreds of feet away, has snapped. Even for lesser purposes of the game Gehrig has found himself now unsuitable; and with that easy humility characteristic of a really great athlete who plays, as Saint Thomas says he should, "for the good of the game," Mr. Gehrig stated quietly, "I'm just not good enough any more," and retired into the dugout. Were the days of the story-tellers to return again, and were truth allowed the happy privilege of traveling from mind to mind by word of mouth rather than by ink, Mr. Gehrig might easily become a legend, because it takes a tremendous impact of truth to start a legend. As the legend of Mr. Gehrig progressed in the mouths of the story-tellers it would gain rather than lose in the telling. It would soon be said that he played in 2,500 consecutive games, 2,800. Maybe somebody would be willing to make it 3,000. The fact

would still seem to remain that Mr. Gehrig had executed a most wonderful feat. But no, then would come along the manuscript experts, the footnote professors, the mathematical measurers of legend, and they would discover through written statistics that Mr. Gehrig's achievement had been greatly exaggerated by generous story-tellers. They would eventually cast such doubt on the whole matter that the "best authorities" would finally offer as the safest historical opinion that Mr. Gehrig never played baseball at all, in fact probably never existed.

ANENT Leocadio Lobo, the following communication was recently received from Mr. C. J. Ducey, Supreme Council of the Knights of Columbus:

I spent the last three or four days tangling with our friend Father Lobo. He was originally scheduled to appear at a Protestant church hall and when his background was explained to the minister, the permit for the hall was canceled. The North American Committee then moved on to a commercial hall and we again explained the situation to the owners and the permit was canceled.

They then attempted a third hall and we took the matter up with the Chief of Police and the City Attorney's office. The head of the local branch of the North American Committee, the renting agent for the hall and Father Lobo were called in to a meeting in the City Attorney's office. The City Attorney explained that they were liable to arrest on charges of obtaining money under false pretenses and attempting to arouse religious or racial prejudice.

All in all, we had quite a session. The North American Committee was ordered not to permit Father Lobo to appear in New Haven and was further ordered that if at their meeting any mention was made derogatory to the Catholic Church, all connected with sponsoring the meeting would be placed under arrest. Furthermore, the City Attorney's office issued a statement to the press this morning advising that his office had "persuaded" Father Lobo not to appear.

Despite Father Lobo's own admission that he is a suspended priest, the Medical Bureau has foisted him upon the public as a priest in good standing.

THERE are really items on the radio that are going to influence our civilization quite as much as Chamberlain and his umbrella, Roosevelt and his fireside, Hitler and his moustache. We wish to mention The Lone Ranger and his gun. Let us be fair to The Lone Ranger. He does not come surreptitiously as a penny thriller, to be sneaked up to bed and hidden under a pillow. He comes under the healthy auspices of the living-room, with father and mother present. Neither can it be said that only wicked little boys and girls like him. And if school lessons are sometimes curtailed because of him, well, such has always been the fascination of a hair-raising adventurer who triumphs in the name of virtue. The fault to be found with The Lone Ranger would seem to be this: Does he come to the imaginative minds of children too realistically, surrounded with too many screams, gurgles, chokes, blood yells and gunfire? Nice little children sleep restlessly after he has departed. Nice little boys turn on innocent mothers and shriek: "Stick 'em up!" And nice little girls ask bewildered papas how to forge checks.

# INNOCENTS AND TRAVELERS HOLD CONFERENCES FOR REFORM

Clever preludes to the Revolution are being staged

FARRELL SCHNERING

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AT this time the American representatives of Comrade Stalin are perfecting a new contribution to Bolshevik political propaganda. This takes the form of a so-called people's conference for social legislation. The project is getting under way in various parts of the country and in one Middle Western State a successful conference has been held. It is evident that this choice variety of poison has been prepared for liberals of varied shades who go in for noisy anti-Fascist activities. To all outward intents and purposes these conferences are concerned with much needed reform and the task, to use the words of Comrade Browder, of "uniting the American people for peace, prosperity and freedom."

William Z. Foster, in a recent article in *The Communist*, called *New Methods of Work*, says these new groups will play a tremendous rôle in building "the mass revolutionary party." Mr. Foster, by reason of his prominence as a Communist leader, should know whereof he speaks. The national committee of the Party places the development of conferences as one of the most important of the immediate tasks confronting the organization.

This newest maneuver is a logical enough outgrowth of the activities of the American Party since the Seventh World Congress of the Communist International and comes as a possible solution for a pressing Bolshevik problem. Communists exercise a wide influence in the C. I. O. This is their most valuable stock in trade; but, despite that, they remain at the status of a one-armed man, for they have failed to acquire a political following of any great consequence or to create a false front behind which to operate on the political field.

The true identity of Communist union officials remains a carefully guarded secret, with the result they have become Red figureheads. They have failed to build the Party among workingmen. American labor remains cool to the idea of a labor party. Election results, last November, indicate that the People's Front project is not rapidly capturing the fancy of the American people.

Communists must, therefore, cast about for new methods of work to overcome these deficiencies. The legislative conference seems to provide means by which they may more handily dupe the innocent, render present stooges more useful, and put greater

pressures upon legislative bodies. Communist sponsored conferences may be favored by the fact that progressives are decided minorities in many State legislatures. That may, in some cases, cause them to be less skeptical about accepting outside support for combating their political foes. The new Stalinist undertaking will be given the appearance of respectability where the Party has sufficient influence to assure C. I. O. participation. It seems there are few industrial centers where the comrades will fail in this respect.

In the State previously mentioned, trusted stooges and under-cover Party members, who have guided the destinies of the North American Committee to Aid Spanish Democracy, the American League for Peace and Democracy, and other Innocents' Clubs, introduced the new project to the public. They accomplished the task by renting a room in a high-class hotel and arranging a meeting. A legislator, two C. I. O. leaders (secretly Party members), an officer of a normally conservative railroad union, who has become a stooge for the Party, and a few more or less well known liberals attended the gathering. There was a discussion of issues, and the need for reform. The procedure was strictly orthodox: a "provisional committee" was formed and charged with the task of preparing for a broad conference. A Party member, who has been loud and active on behalf of Loyalist Spain, was made its president.

The next step was to put the C. I. O. to work for the coming conference. But that was a mere formality, for in this State the Party wields decisive control in that organization. Covered with a cloak of respectability, the comrades set out to bag big game. They visited the State Capitol, called upon legislators and appealed for support. Two of the solons went to work, this in spite of objections from fellow lawmakers of their own party. Surprising indeed was the favorable attitude of a certain county organization of the Young Democrats.

Shortly before the conference convened, sincere persons, innocently duped, used their influence to persuade a very respectable college professor and a woman prominent in Democratic political circles to attend the gathering for the purpose of making speeches. This final touch made the camouflaging



of Stalin's agents almost perfect. Preparations were made with a flair for showmanship. The conference enjoyed measurable success. Representation included seventy delegates from the C. I. O.; twenty from the A. F. of L. There were a large number of cooperative groups, women's clubs, youth and farm organizations. The credentials committee reported that 107,000 people were represented, and the writer does not seriously dispute the accuracy of that figure.

During the two days of discussion the Party "line" was set forth on all questions and in all resolutions. Such terms as "democracy, freedom, Americanism and religious liberty" were tossed about plenteously. Among other things, the conference went on record against the Dies investigation and petitioned Congress to halt that activity at once. On the question of peace much was said about collective security and an anti-Fascist alliance between the democracies, of which the Soviet Union is, of course, a shining example. Out of this gathering has come a permanent organization, made up of two delegates from each congressional district in the State and one from each organization represented at the conference. An office has been opened at the State Capitol and plans are going forward for a State-wide campaign.

The writer has helped produce and stage many a prelude to the revolution. In this case, I give the comrades credit for as fine a piece of Bolshevik duplicity as I have ever witnessed. As for the innocent anti-Fascist dupes, should they ever learn the truth, they would do well, as they tremble in fear of Nazism, to take note of the fact that Hitler has yet to put across such a clever piece of work in their part of the country. Those who viewed the "people's conference" with an eye of experience marveled but were also sickened at the gullibility of our valiant but naïve liberals.

Just what and how does the Party expect to gain through its new tactics? It must never be forgotten that Communism is a revolutionary political movement which aims at a complete seizure of political power. As such it has no interest in orderly progressive reform in itself. This is merely a slogan that catches on and provides a base for operations. However, Communists have subjective interests. Karl Marx held: "We must be subjective until the objective conditions for the revolution have ripened." They wish to halt the Dies investigation which has them squirming uncomfortably. Then, there is Comrade Stalin's post-Munich plight and his collective-security hoax for enlisting aid to preserve his brutalitarian regime. The Communists intend to swing the participants in their conferences into sympathy with all these plans, and in this they are certain to succeed. They will find many ways of employing these groups in their multifarious schemes to extend Bolshevism.

At its Seventh World Congress, the Comintern came face to face with all its colossal failures. Old methods of work had outlived their usefulness and it became necessary to devise more deceptive means for disguising the power drives of the Communist International and the Soviet Union. Thus the tac-

ticians of the Kremlin hit upon the super-flexible tactics of the People's Front.

The Party conferences are being made permanent bodies and great effort is being made to enlist wider support for their innocent-sounding program. There will be localities in which these can be utilized as political units of a "non-partisan" character to sponsor and put into the field so-called "People's" or "Labor tickets." Should political maneuvering in connection with the conferences prove successful, a political front under Communist domination would be launched. In the past, the Party has guided much experimentation for the invasion of the political field, but has ever failed by reason of being unable to hitch those maneuvers to a movement on other questions of popular interest. In this respect the conference again seems to offer possibilities.

Communist activities take on devious forms which often seem far removed from the program of the Party. But all this is a part of the process in the development of the People's Front. The Party seeks to make itself a vast holding company of influence in labor unions and on the political field. It would manipulate those holdings in accordance with Communist and Soviet needs.

The writer ventures to say these new tactics may prove the most important American contribution to Bolshevik political propaganda since the Seventh World Congress. We are still living in a period of economic depression and the stated program of the legislative conference will offer an appeal to large numbers of people in unfortunate circumstances. Many of our opportunistic liberals smart under the sting of political defeat and are planning come-backs. They may behave foolishly and embrace the United Fronters. The fallacious character of liberalism is becoming a great boon to the representatives of Moscow.

It seems obvious that the opponents of Communism will make a great mistake in assuming that "it can't happen here." They would do well to take a look at Spain where investigation will inform them that only two years before the outbreak of the civil war there were twelve members of the Party in Barcelona; seven in Madrid and five in Valencia. The appearance of the legislative conference calls forth the need for more determination and sane activity for halting this wave of Communist projects.

It does not require a Sherlock Holmes to detect the presence of the boys from Moscow. When the champions of collective security, the loud-mouthed lovers of Americanism and noisy anti-Fascists propose committees and conferences on the basis of "broad unity to defeat reaction," it will be advisable at once to scrutinize them critically to determine their opinion of Stalin's terrorism. If you find them trembling in fear of Nazism and Fascism, but all the while smiling benevolently upon "Soviet democracy," they have nothing in common with real Americanism and Christianity. In consequence of that, they have nothing to offer toward a solution for present-day problems. Theirs is the cause Stalinism, totalitarianism and atheism.

# FREE SWITZERLAND WILL BE FREE NO LONGER

## Nazis plot discord under cover of neutrality

MARIELI C. BENZIGER

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WE hear a great deal about neutrality in Europe today. Neutrality is the attitude assumed by smaller nations as the only saving factor from Nazi terrorism. It was a necessary and protective measure embraced by Holland, Denmark, Switzerland, Norway, Sweden, but strange as it may seem, this very pacific state, this non-partisan attitude has been used by the Nazi agitators as a convenient smoke-screen behind which to hide. Nazi propagandists have been digging and working in subterranean basements hatching their plots. They could afford to wait. Their subtle and disguised warfare was not concocted today or yesterday. Years of careful planning and study prepared the undermining of Austria, Czecho-Slovakia, Hungary, and now this same force is at play in Holland, Switzerland, Norway and Sweden as well as Denmark and Poland.

There is no use blindfolding our eyes and continually denying it. Those who live in Europe know the sad state of affairs. In every nation citizens have been listed for and against the Nazis. Every exchange student, every visitor, every salesman has been forced to sign a statement that he or she will keep a faithful report which will be sent back monthly to Germany, of every person with German affiliations. With this first step taken, it is easy to form party groups, and thus S. A. organizations flourish in Switzerland and elsewhere. From this step of cataloging all those with German connections, comes the next step, a careful listing of every citizen, so that when the Nazis are ready to amalgamate this new state with the Third Reich its henchman will know from the start who are eligible for political positions or are to be thrown into concentration camps.

We like to think of Switzerland as the playground of Europe, a peaceful oasis in a seething and tumultuous Europe. During the World War, Switzerland remained strictly neutral; it was not a one-sided policy, but an all-sided magnanimous spirit. Everyone was free to speak out his mind; French, German, English and Italian soldiers fraternized on neutral Swiss soil. Once again Switzerland has taken this stand of neutrality, but it is no longer the same pre-War neutrality. The Swiss Government has been cowed into a non-interfering policy; it has been forced to close its eyes to German ag-

gressiveness. Nothing very strongly anti-Nazi can exist without a stinging reprimand from the Bund. Today, very little that is really derogatory about Germany ever appears in the press. The Swiss people with their familiarity of the German language, their close territorial proximity have every means at their disposal to probe and study what their next door neighbor is doing. Yet, there is an ominous silence over deeds of cruelty and religious persecution, and high praise for all successful Nazi enterprises.

Herr Hitler claims that Switzerland belongs to the Third Reich. For the past two years maps have been circulating in Germany and Switzerland showing the dividing of the land. As part of the vast Third Reich, Hitler takes unto himself all the German-speaking cantons, while to France he gives the Lake of Geneva as a reward for Nice, Monte Carlo and Marseilles, which *der Führer* intends to present to *Il Duce*. The Duce is also to receive a large slice of Tessin, with the Italian-speaking element of the Swiss population. There has been very little protest on part of the Swiss people at this attitude and the tremendous propaganda. Neutrality has been so enforced that the press is censored, free speech muzzled, and no one really knows the true state of affairs in Germany. An American research worker who had come to Switzerland to study the German state of affairs spent three unsuccessful months and finally had to go to Austria and Italy before securing the wanted material on German propaganda. The *Urschweitzer*, as are called the inhabitants of the first four cantons who fought the Hapsburg yoke and broke away from Austria, alone declare they will fight to the last man before they bow before the Nazi yoke. But of what influence are the citizens of Uri, Schwytz, Unterwalden and Lucerne when they have pitted against them great cities like Basel, Zurich and St. Gall?

On all sides there are evidences of German influence at work in Switzerland. Weekly throngs of German tourists pour into the country. But they are not free to spend money lavishly. In fact the Swiss people make no profit as trainload after trainload of *Kraft durch Freude* pilgrims come to admire Swiss scenery. These sorry-looking hikers



believe their motto: "Strength through Joy." They are a dazed and bewildered lot that have been pouring into the country to give the Swiss, as it were, a foretaste of what soon will happen. I have seen thousands but rarely heard any of them laugh. They are only permitted to take along the munificent sum of two dollars.

The Nazis have divided Switzerland into thirty-two Gaus. Even in the most distant village and furthest mountain hamlet there are weekly meetings held at which Nazi officials preside. These men, mostly Germans, form a part of the German S. A. and S. S. corps, and depend on Berlin for all orders. The head of this well assembled Nazi organization is the chef in an obscure hotel in Arosa; there he arouses little or no suspicion. The Swiss people seem unaware of what is really going on within their land, while in Italy, Hungary and even Austria anyone will tell you all about the Nazi activities in Switzerland and even name this leader working in Arosa. The Nazis have found it easy to undermine Switzerland.

In Switzerland mail is censored. The postmaster of a certain Swiss town took definite pains to find out all about people writing to the State Department in Washington. He happens to have a German wife, and has openly declared that as soon as his children are old enough they will go to Germany and marry Nazis. He does not want his children to be Swiss. A police department head with his German wife has Nazi leanings. When word is passed that the Swiss Government ought to investigate certain uprisings, this Nazi has everything conveniently hushed up. One of the oldest publishing houses in the country was tipped off that the mail coming and going to its branch office in Zurich was being censored. Upon investigation it was learned that for some months all mail had been watched and controlled. Last year the President of Switzerland found it advisable to bow before Nazi demands. In fact there was no alternative. Switzerland was neutral, but Germany was powerful. Switzerland, the playland of Europe, has found more than once all the reserved rooms for Christmas and Easter suddenly canceled at the last moment, because the Third Reich decided to castigate the freedom-loving Swiss for not buying certain German products.

No person is safe anywhere in Europe today, still less in Switzerland. The Nazis have bribed Swiss bank clerks, who sneak into hotels, frequent bars where foreigners gather, and there they learn all they want. Within the past six months some of the wealthiest German and Austrian families have been thrown into concentration camps on returning to Germany because some spy, sent to track them down in Switzerland, learned where they had hidden money.

The Swiss press is censored. The French-speaking cantons have valiantly fought this oppression, but in the German-speaking cantons the Bund clamps down, and refuses to allow them to publish anything that might turn public opinion against the Third Reich. Only a few months ago a group of gentlemen in Zurich and Lucerne got together

to give a daily broadcast of events in Nazi lands, but the Bund in Berne stepped in and forbade them to do so.

Germany has seen to it that model cities have been erected along the Austrian border near enough to Switzerland to make it good propaganda; the Austrians are cowed, beaten, hushed. The Swiss meet Nazi officials who boast that there is no unemployment, that things have never been better. There is unemployment and great poverty in Switzerland. Swiss hotels are empty. Formerly from sixty to eighty per cent of her tourists came from Germany; today they may not travel and when they do they are forbidden to spend money. No one tells the Swiss that unemployment in Germany exists; because people are conscripted. Everyone is forced to work, building roads and trenches, in a feverish haste and bustle for the war that is to come.

Those of us who have traveled through Basel and again to the Austrian frontier of St. Margarethen know how rude Swiss custom officials have been, not only to foreigners but to the Swiss citizens; yet when an Austrian or a German official passes by, there has been much saluting and no examining. I have watched for several hours on various occasions small frontier towns along the Austrian border and have seen Germans or Austrians come through with fat dossiers. They were given right of way, though Swiss or Americans might be standing in line. Near St. Gall, a wealthy Swiss family has given a villa for the service of the Nazis. A report was filed that some thirty to forty Germans and Austrians went there daily to plan and work out the campaign of how to undermine Switzerland. It is known that another St. Gall gentleman gave the sum of 60,000 Swiss francs to help the Nazis in Switzerland. It is, also, known that one of the outstanding Catholic families supplied money to bring into existence the Nazi paper in Switzerland.

The strongest issue at stake is the anti-Semitic movement.

There was formerly no anti-Semitic feeling in Switzerland. Now, as you circulate through the country, visit the most distant mountain peak, talk to the inn-keeper at the top of the Jungfrau, or down in Lucerne or Zurich, you will quickly sense the change. Everywhere in homes and on the street the Jews are cursed, the Jews are hated. Why? Because day after day the Nazi radio programs are broadcasting anti-Semitic propaganda. In Switzerland, all Americans are classified as Jews. Everyone that does not fall into the Nazi regime is branded as an outcast and a hated Jew. Very little is needed in Switzerland today to start a race riot. If outstanding Swiss help German Jews living in Switzerland, their names are noted and every effort is used to punish them. A vice-consul of a certain country, a lawyer, had aided some Jewish friends. The first time he went to Italy, he was stopped at the Italian frontier, stripped, searched and thrown into prison, where he had to stay for three days. Only later the truth dawned on him; he was being punished for helping Jews. Germany's

first move is to create dissension, and this she has done in Switzerland by her anti-Semitic propaganda. She has managed to split the country socially, she has undermined political institutions, she has instilled mutual hatreds. She has made Switzerland Jew-conscious, for she knows nothing splits a country wide open so thoroughly as racial prejudice. And unfortunately this has come to pass in what was once a free and liberty-loving country.

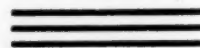
We find the same complaint in Holland, Norway, Sweden and Denmark and Poland. The leading Conservative newspaper in Copenhagen asked its Foreign Editor to resign for quoting Mr. Acland's statement in London that a Czech woman had been branded with a swastika. The newspaper suffered heavy loss in advertisement revenue because of a systematic boycott organized and supervised by German authorities. Not only was the Foreign Editor dismissed, but the paper printed a humble apology for publishing Mr. Acland's speech. This was forced on the paper by the German Legation in Copenhagen! In Norway the leader of the conservative party was hounded into seclusion for describing the Munich Agreement as a gross betrayal of Czecho-Slovakia. In Finland the Foreign Minister was forced to resign because the German Government did not approve of him. The Swiss, Dutch, Swedish, Danish and Polish press all know that they must be "friendly" or German firms will discontinue advertising in their columns.

Though *der Führer* is busily engaged with his *Drang nach Osten*, he still keeps a paternal eye directed over Swiss activities. Switzerland has been forced to buy goods worth 4,000,000 francs annually from Germany, while from countries like America and France imports amount to a bare billion. Many of the materials supplied are inferior. Try to buy a Swiss clock in Switzerland. The market has been so glutted with cheap German ones that Swiss are forced to buy them because Swiss watch manufacturers, making only the best, cannot compete with second-rate material pouring in from Germany.

Switzerland is now forced to continue selling her goods at a loss to Germany and buying there because the Dictator has so decreed it; otherwise he will isolate Switzerland, close all frontiers and she might as well starve as depend on help from England and France. Germany is anxious to secure Switzerland. She lacks raw material but her banks are filled with gold; her men can be turned into a useful army. The backbone of the nation has been so undermined by Nazi termites that when the right moment comes Switzerland will fall as did Austria, Czecho-Slovakia and Memel. But when that happens and the black-list that already exists is brought to the front, the real Swiss will be branded and ruined. They might just as well put a huge barbed wire fence around the small republic and turn all of Switzerland into a vast concentration camp. They will be rendered helpless, but never speechless, for the peasants of Uri and Schwytz, Unterwald and Lucerne will fight on for freedom even though the rest have been bribed into submission or cowed into extinction.

## HOUSING PROJECTS FAVOR BIRTH CONTROL

JAMES W. FOGARTY



AMONG the problems to which our "socially minded" legislators have turned their attention, the one which has a wide dramatic appeal because it can be easily observed in large cities is the so-called "slum clearance" problem. Under the stimulus of the Wagner-Steagall Housing Act and with the eye of true politicians on the huge sums that the Federal Government has available for such programs, practically every large community having anything resembling a slum area has petitioned the United States Housing Authority for its just share of the governmental bounty. Because the housing act provides a yearly governmental contribution of a certain percentage of the cost or, in exceptional cases, of a capital grant as an alternative subsidy to assist the local community and since these subsidies in most cases, by cleverly manipulated bookkeeping, amount to almost an outright gift, the clamor at the door of the Federal treasury for such grants is surpassed only by the demands for WPA and PWA allotments.

Since this very praiseworthy reform is being paid for by the taxpayers, and the tenants in such projects are being subsidized at the expense of every wage earner who makes an annual contribution to the Government, it is only natural that he should be interested in knowing what his money is being spent for and who is benefiting by this latest public largess.

There can be no argument with the good intentions of this legislation, with the soundness of the concept that the State become an active factor in such a plan nor with the wisdom of the financial investment. For as Governor Lehman, of New York, has pointed out:

How can one measure in dollars and cents the great social cost of existing slums which breed disease, crime, unrest and human misery? Add to this the tangible cost of additional police, health and fire protection, and every taxpayer perforce must ask himself "Who pays for the slums?"

Family disorganization, immorality, crime, juvenile delinquency and health problems are concomitant with slums. One square block of tenements in a slum area in New York City has been dubbed with the macabre title of the "Lung Block" because of the high percentage of residents who suffer from tuberculosis. In Cleveland, the delinquency, crime and unemployment rate in such a neighborhood was double that for the rest of the city. Such examples can be drawn from every city where slums exist. No thinking person mourns their passing.

The reports of the various housing bodies, describing the physical conveniences in the projects, which will replace these areas, are a source of genuine pride to the community. Private bathing



and sanitary facilities, the most modern kitchen equipment, commodious, well ventilated and well lighted rooms, clinics, nurseries, parks and playgrounds, all combine to make life in such apartments a healthy, normal and pleasant experience. Here again there can be no serious disagreement.

But we ask who is to enjoy this paradise? The slum dwellers? And it is here that the whole program collapses. An analysis of two completed projects, Harlem River Houses and Williamsburg Houses, both in New York City, reveals that it will probably not be the slum dweller who will tenant these houses for two very good reasons: 1. they cannot afford them, and 2. large families cannot be accommodated in them.

To be eligible for admittance as tenants to these projects, the monthly family income must not be more than five times the gross monthly rental of the apartment but it must be sufficiently large and stable to insure regular payment of rent. In Harlem River Houses (for Negro families) the monthly rents range from \$20 for a two-room apartment, to \$32 for a five-room apartment. In Williamsburg Houses the rents range from \$15 for two-room apartments to \$37.50 for a five-room apartment. These rentals include free utility service, i.e., gas and electric. None of these rents can be considered exorbitant, generally speaking. But when we realize that these rentals must be paid by families accustomed to paying from \$10 to \$20 monthly for the same number of rooms, not from choice but from very real necessity, since their incomes will only allow such rentals, it becomes evident that they are too high.

The average family spends one week's income per month for rent. Where can we find slum families with weekly incomes which will cover such rentals, on this basis? If they exist their numbers are small. Or where can we find families in the slums who can afford \$37.50 monthly, for a five-room apartment? Families who can afford such rentals need not live in the slums as there are adequate housing accommodations already available at such prices and not in slum areas. Since the rentals are beyond the maximum that such families can afford, then this so-called "low-cost housing" defeats its avowed end. Add to this the fact that the tenants of these projects are evaluated for selection not only on the basis of income but also on the basis of savings and insurance, and the picture becomes a hopeless caricature.

If the rentals are prohibitive, the size of the apartments and the number of persons they will accommodate works an even greater hardship and definitely penalizes the large but poor family. In these projects the maximum family size for each type of apartment is restricted for the purpose of preventing overcrowding. The size of the family is based on the norm of two persons per bedroom plus one person in the living room, the latter allowed only in exceptional cases. On this basis the two-room unit accommodates two persons; the three-room unit, with one bedroom can at best accommodate a one-child family. The four-room unit can accommodate a two- or three-child family,

and it is only the five-room unit which can accommodate a family having children of both sexes, and then not more than four or at the most five children.

The Williamsburg project provides the following accommodations:

Two-room units .....	49 apartments
Three-room units .....	769 apartments
Four-room units .....	737 apartments
Five-room units .....	67 apartments

The Harlem Houses provide these accommodations:

Two-room units .....	60 apartments
Three-room units .....	259 apartments
Four-room units .....	232 apartments
Five-room units .....	23 apartments

It is significant to note that only four per cent of the apartments will accommodate large families, while more than fifty per cent of the apartments are to accommodate childless and one-child families. It is an acknowledged and easily proven fact that the families found in the interstitial areas are neither childless nor one-child families. They are usually large families drawn from the prolific Italian, Polish and Jewish groups. Probably the majority of them fall into the category of more than three children, the group for which the least provision has been made. The poor benighted family that has more than five children is simply forgotten perhaps on the theory that the progressive evolution of "civilization" will gradually eliminate them. It is tragic enough that such families are penalized by an unjust economic system in which no distinction is made between the childless family and the large family when wages are computed. But it is even more tragic that the Federal Government is now subsidizing, at the rate of \$500,000,000 in the next three years, this same injustice. Considering these facts, it is no exaggeration to rename these projects (as one famous housing authority has) "Birth-Control Houses."

The fantastic explanation offered for the large percentage of small apartments is that the declining birth rate and popularization of the theory of controlled family sizes seem to indicate that in a few years our population will be one of small families and a large population of aged persons. Since neither group will require large apartments, the projects are anticipating the future demand and incidentally fostering the vicious practices which have brought about the alarming decrease in our birth rate.

If low-cost housing is to benefit the poor, or small-income classes of society, with their large families, then the Government must revise its plans for these projects to provide adequate accommodations for large families and also subsidize the rentals in the low-income group, where it is found that they need such assistance. It would not seem impertinent to remind the housing authorities that low-cost housing was devised to supply adequate, modern, sanitary housing for families now living in slum areas and was not devised to provide modern luxuries and a better standard of housing for the middle-class group already enjoying adequate but sometimes old-fashioned accommodations.

# PLACING THE TRUTH BEFORE INQUIRING UNBELIEVERS

To disagree we must first agree

JOHN LAFARGE, S.J.

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FROM various sources a suggestion has frequently been made that the time has come for Catholics to emphasize those matters in which they disagree with the non-Catholic world around them rather than those things in which we agree. By so doing, it is claimed, our position will be more firmly established and we shall be rid of compromise, fiction and lessening of sacred truth.

The suggestion comes with especial force since we see that the unity of society cannot be built upon a watered-down version of Christian truths. The foundations of society, like the foundations of our own American Republic, are undermined when natural truths are not confirmed and clarified by supernatural Revelation; when natural morality is not aided by Divine Grace.

Let us lay squarely before non-Catholics our Catholic teaching on the Divinity of Christ and the Mystical Body, the Holy Eucharist, the teaching authority of the Church, and so on. Even if to hear of such truths is unwelcome, better that they stand the shock, and let the chips fall where they may.

If those who urge this emphasis mean that we have no reason for reticence concerning any point in Catholic doctrine; that we give a false view of the Church by confining ourselves solely to those things wherein we agree, or seem to agree, it deserves all approval. Moreover, the non-Catholic world of today at least in the United States, appears anxious to hear our most characteristic doctrines taught and explained. There exists a considerable natural curiosity about these teachings, and that we are unfair to ourselves and others if we refuse to gratify their desire for knowledge. A stream of inquiries that comes to the office of AMERICA from non-Catholic publications, organizations and individuals bears this out. The same is the experience, as far as I know, of many other Catholic editors throughout the land.

Some of these inquiries are merely about ecclesiastical protocol, the difference between a Monsignor and a Canon, etc.; but many others are on essential points of religious difference.

A religious study club of Jewish young men and women in our neighborhood asked a local priest to talk to them on Catholic teachings. He chose the Sacraments and the Christlife; and learned

from the long question period that followed that they were deeply interested in this topic as it was remote from their ordinary way of thinking.

Surely we should welcome a genius who could dramatize, in symbolic mystery-play or pageant form, one or the other great dogmas of the Faith, surround it with the best of the World's Fair splendor, and produce it on Broadway.

Father Joseph de Reviere, who designed the Pontifical Pavilion at the Paris Exposition, believes that popularity will soon turn her steps from the motion picture to the museum. Themes for the movies are running dry, and even historical themes will run short; while people crave the popular, psychologically construed exhibit, especially an exhibit of the progressive type, which leads you in logical sequence and imaginative interest from room to room. But what exhibit could be more absorbing than religion? No Soviet anti-religious exhibits can approach it in interest. People welcome in such an exhibit not only the statistical, cultural and ceremonial side of the Church—the Cloisters Museum in New York is a cultural exhibit—but the inner sanctum of Catholic doctrine: the Church as we see it, Christ dwelling and working in a world of souls.

There is, however, room for a very considerable error in all this plan for presenting to non-Catholics chiefly those things in which we *disagree*. It is erroneous to think that we can do so without also emphasizing very clearly those things in which we agree. Merely to challenge with disagreement and say nothing about agreement may be a picturesque pose. It may give the challenger a feeling that he is a brave, uncompromising soul, ready to take on every newcomer. It may inspire his own interior life. But it is subject to the fatal difficulty that words which spell nothing but disagreement are words spoken to deaf ears. Not only they are not listened to, but if listened to they are unintelligible, as were the vociferations of the Russian aviators to the fishermen on Miscou Island.

Most of those who have labored as parish priests in a religiously mixed community have seen, often to their sorrow, how little impression is made upon the average non-Catholic mind by the mere display of Catholic doctrine unless some bridge of common understanding is there to make intelligible



the high formulae of the Faith. There are always some exceptions, some souls who are intuitively drawn, under the direct influence of Divine grace, to a love even for those mysteries of the Catholic religion, such as the Mass and the Sacred Liturgy, which at first sight appear unintelligible. But these remain exceptions, and the majority of men crave some common ground of understanding.

Not of understanding alone, but of sympathy and interest: some sense that the unfamiliar truths are a *good* for them, is required. If the non-Catholic sees in what the Catholic propounds nothing but antagonism to his own person, particularly to what he himself holds sacred, rightly or wrongly, no matter how glittering and splendid that truth may be, no matter how passionate the conviction of the Catholic himself, there can be no initial approach.

Divine Grace, you say, will, or should, create such sympathy. But Divine Grace, which is the operation of the Holy Spirit, prefers not to create sympathy out of nothing, but rather to build upon and perfect that which is naturally present. We should and must work with the Holy Ghost, but we cannot just strut along our self-chosen pathways and leave to God what God expects us to do for ourselves.

The heart of this matter lies in a little-observed fact, that in the present-day American world, thanks in great measure to our de-religionized education and the poison drunk in from a capitalistic society, an immense number of those basic religious and moral truths have dropped out of the minds of our unthinking citizenry, which in former years did form a common ground or basis for conveying an idea of what we really believe. Due to this fact, our situation with them is not unlike a contact with the pagans. The situation, in some respects, is worse than with the pagans, for those truths which have dropped out have been supplanted by other positive rejections of basic Christian principles.

To express the matter in a more formal way:

Any declaration of Catholic teaching that we make to our fellow-man, whether or not he be of our own belief, will be based upon a syllogism. The major proposition of that syllogism is some general truth to which all religiously minded or at least reasonable men should agree. The minor proposition is some particular truth, which we can verify through some generally accepted source, such as the Gospels or the testimony of history. The conclusion is the particular point of teaching which we try to explain.

Thus we say, for instance (as a major proposition), that if Christ founded a Church, He must have endowed that Church with certain marks or signs which would make it known. The minor proposition reads: But the Catholic Church possesses such marks or signs; and the conclusion: Therefore the Catholic Church is the Church founded by Christ.

Such reasoning, if it could have got a hearing, could have brought conviction in Puritan Boston a hundred years ago. It brings conviction to many thousands of our non-Catholics in the United States

at the present day who have retained a sense of the meaning of such a major proposition. But it is empty discourse to millions who have never heard of Christ; who know nothing about Him if they have heard of Him; who have not the remotest conception of what a "Church" is or might be, or why or how it might be "founded," or what difference it would make to anybody if it were founded.

If the "time has come," therefore, to speak to the non-Catholic world about the matters in which we disagree with them, the time has emphatically come to speak to them about the things in which we in some way agree with them, in order to speak intelligibly, let alone acceptably, of the truths we wish to convey. The Apostles themselves, following Christ's example, were careful to establish points of agreement with those to whom they spoke, recalling the Old Testament to the Jews, the Greek poets to the Athenians.

Suppose that I wish to confront, to challenge if you will, the non-Catholic public with the doctrine of the Immaculate Conception of the Holy Mother of God. Even after overcoming the usual gross misconception, that the Immaculate Conception of Mary means the Virgin Birth of Christ, how many "majors" need to be supplied to the man in the street of our times before he can accept either minor or conclusion! That there is a God, a God in Three Divine Persons; that a Person became man; that man is descended from First Parents; that sin exists; that sin destroyed the supernatural life for the first man and woman and their descendants; that this supernatural life is supreme good and its loss supreme evil; that it is connected with personal sin; that the God-Man had a Mother; that we are concerned about that Mother—and so on—this is merely skimming the surface of the "majors" that must evidently be supplied if we are to "challenge" the world with the *Immaculata*. But there are subtler yet, even more fatal omissions from current religious consciousness: the idea of worship, the idea of sin, or personal responsibility, of personal holiness, of the significance of anything spiritual, of the community—through time and space—of man and his generations, of permanence, of objective truth, of the validity of human reason—again, a long list.

Now acknowledging this is not defeatism. It is merely an attempt to substitute realism for romance. We can, and should, hurl the challenge of Catholic truth into the teeth of the modern unbelieving, materialistic world. But the "hurling" must be done upon the basis of those ideas that are already understood and are commonly acceptable, before our message can appear to the modern non-religious consciousness as anything else than sounding brass and tinkling cymbal.

Though the teaching of the Faith implies a syllogism, the world is not converted by syllogisms. Teaching of the Faith brings scant conviction unless accompanied by practice. If our lives demonstrate the Christian ideal of purity, personal love of Christ Crucified, uncompromising justice and superabundant charity, we shall have little difficulty in supplying "majors" for the argument.

## DEMOCRATIC SPAIN

DEMOCRACY, as we interpret it in America, might be called a Spanish inheritance, at least in part. It was a Spanish philosopher of the seventeenth century who shocked the self-complacency of the Divine-right-theory adherents with the proposition that in the people's hands rested the right to determine whatever form of government, under God, they elected. It is a fact, also, that one or another of our Founding Fathers, whose influence was greatly exercised in the formation of our democracy, was in turn influenced by the Spanish philosopher. It is to the Spaniards Vitoria and Suarez that our political scientists turn to discover new depths of democratic significance.

What most impresses recent visitors to Spain is the revival of the spirit of national democracy. It is not the spirit of nineteenth-century Spain, that slumbered contentedly in the glory of its past. This reborn spirit is characterized by eagerness for achievement. It is significantly typified in that capable social organization, the Auxilio Social. It is epitomized in the national slogan: *Arriba España!* Arise Spain!

It should not be hard, then, to understand that the serious problems of reconstruction confronting General Franco will not be so difficult of solution as many commentators would have us believe. Many and serious are the adjustments that must be made before a permanent civil authority will be effectively constituted. What has been overlooked by many is that these men of all parties, who fought side by side and are now weary of war, are at one on a common objective, namely, a united Spain.

Grave, indeed, are the problems that face her executives. She must rebuild entire cities, her railroads, the bridges that span her gorges. She must construct new roads to meet the exigencies of modern-day life. Large-scale housing programs, already begun, must be speedily completed. She has the man-power to effect the task and the natural resources of a self-sustaining country such as few nations possess. Her ambitions are confined to the limits of her own peninsula.

What she needs at present is understanding and sympathy and honest good will. She is not a cringing beggar, but she asks a fair chance to deal commercially with other countries. She will pay her debts with scrupulous attention.

Bearing this in mind, we feel that the Department of State is to be congratulated on its extremely good judgment in selecting Alexander W. Weddell as our representative to Nationalist Spain. His broad experience in diplomacy, his long association with Spanish culture, his understanding and sympathetic attitude toward the grave problems of the country to which he goes as Ambassador, will find ready response from a whole-souled people eager to meet us more than half-way. The people of our country and of Spain have a common democratic heritage that should link us together by ties of strong friendship which, we are sure, Ambassador Weddell will strive to foster for mutual benefit.

# EDITO

## NO SELF-RESTRAINT

SELF-RESTRAINT, says William Green, of the A. F. of L., replying in kind to John L. Lewis of the C.I.O., is very difficult to practise; and charges Mr. Lewis with fanning the flames of class hatred. Self-restraint, however, is precisely the virtue most called for under the present circumstances. As long as such moderation is not practised, the two disputants in the ordeal by fury remain apt tools of the major disputants who control the scenes: the embattled employer and the Government. As these major disputants increase in experience, greater opportunity is offered them for selfishness.

## THE REFUGEE

AT the recent annual meeting of the Catholic Committee on Refugees, the Rev. Joseph D. Ostermann, secretary, produced figures refuting a current belief that refugees from European countries were entering this country in excess of the quota prescribed by law. Persons, nevertheless, are coming and will unavoidably come sufficient to create a serious problem if not from their numbers at least from the tragic implications of their presence here.

The problem has difficulties both from the religious and the civic aspect. Catholic refugees have a claim on the charity of their fellow-Catholics in this country which no amount of preoccupation with our own interests can permit us to ignore. Our Bishops have already declared the grave duty which this imposes upon us. If we are genuine members of the Church Catholic, we must prove our catholicity by our charity to all men. On the other hand, the Catholic refugee problem is not merely one of supplying food, clothing and shelter. It is question as to how these people, many of them outstanding in the Catholic life of Europe, priests and laymen, may best use their talents for the good of the Church in this country, without impairing our traditions or importing Old World controversies.

On the civic, and most the economic side, the question is acute. Having no practical program for natives to find subsistence on the land, we can hardly recommend land settlements to people from other shores. Few of them, anyhow, have country-life taste or experience. Out of



## FORGOTTEN LITIGANT

DEPLORABLE in this whole affair is that while the battle royal is going on, the principal party in the litigation, the issue of collective bargaining, is nullified. Despite all loud professions, neither economic nor political pressure groups have any intention of befriending it. The result will be that intransigent employers find their own resistance to labor's just claims preparing the way for Government ownership, while unrestrained passion in labor leaders draws their own cause into the same vortex. It is more than ever the time for all concerned to apply themselves to the issue.

## SEE AND OURSELVES

over 1,000 Catholic refugees cared for last year only some fourteen were farmers or gardeners.

The Catholic Committee has shown already much diligence in surveying the field of opportunity in the United States. While they have encountered some discouraging features in the fearful attitude of many Catholics toward this unexpected development, they are hopeful that better understanding will bring sympathy. At the same time, they have found an encouraging feature in the opportunity that exists in this country for certain types of highly skilled workers and technicians.

Refugees cannot be fitted into our American civil life by mere drifting and chance. Left to chance, their presence contains the germs of political and racial conflict. Mere kindly sentiment cannot deal with the situation, but only careful planning: planning that is just, charitable and strictly realistic, with well defined principles and a clear understanding as to the sacrifices demanded from both sides. Practical projects are needed, not Utopias. Civic and religious bodies will plan each with their own competence, yet plan so as to work together.

If such planning had been done during the final decades of the last century, we should not have seen millions of Italian and other immigrants lost to the Faith. Today we are faced with the crucial problem whether the brains and ambition that the refugees bring with them shall redound to the good and not the detriment of our nation. Here is definite opportunity for Catholics to take the lead.

## CHAMBERLAIN MUST CHOOSE

QUITE as momentous as any decision which Hitler may wish to make is the decision confronting Great Britain in the matter of allying British political and military forces with Soviet Russia. If for no other reason, the decision is momentous as affecting the future of religion and civilization in the entire world and in the United States, quite independently of any effect it may have on the Hitler situation. For if such an alliance is formed, two results are certain to follow.

In the first place, such an alliance means intimate political collaboration between Soviet Russia and the so-called Democratic Powers. How definitely the Soviet regime expects such intimate collaboration is shown by the requirement which accompanies their demand for a military alliance with Great Britain and France: that there shall be *full consultation* with those countries before, after and during any war. Consultation, to have any meaning means political consultation; and such intimate political collaboration will rapidly regain ground once firmly held at Geneva by the now deposed Maxim Litvinov after Soviet Russia had been admitted to the League of Nations. Practically speaking, it would mean a repetition of the disastrous experience that the western nations suffered in the dark days that came upon the League experiment.

Consultation would mean much more, for the Soviet "consultors" would be privileged not merely with the intimacy of an international conference, but with the intimacy of administrative circles, on the top of things; and with access to the masses of the people in the allied countries, to an extent undreamed of under the present situation. Hence, limitless opportunity will be provided for the spread of their peculiar type of advertising by a government which lives not of, by and for the people, but of, by and for propaganda. What is more, the military aspects of the case would soon be lost sight of in the vastly more essential work—from the Soviet standpoint—of digging ideologically into the politics and social structure of their allies. Russia, moreover, grows increasingly reserved as to any avowed opposition to Hitler.

The other principal result of this alliance will obviously be a temporary rescue of the Stalin regime from the morass into which it is now steadily sinking. Correspondents from Moscow dwell at length upon the "suspicious" attitude of the Russians toward everything French and British, their "long memories," etc. More to the point would seem to be that such "suspicion" represents first and foremost the terror of a drowning man lest he fail to find sufficient foothold upon a raft that he relies upon to rescue him. Under no conceivable conditions can Soviet Russia fight for any menaced country without internal collapse of the continually pyramiding Stalin regime, unless Britain and France first take up the battle; and this ironclad pledge Russia must exact.

But those who cherish the cause of Christianity and the freedom to worship God all over the world

will rise up in horror at the thought of thus giving Soviet Russia a rebirth of existence by consolidating its propaganda and revolutionary position abroad, its disintegrating regime at home. Hence the dilemma facing the British Cabinet today.

A fearful dilemma! Yet the dilemma, if narrowly examined, is seen to be pretty much the same man of straw as the supposed majesty and power of the eastern colossus. This colossus is relied upon to defend a democracy which it utterly repudiates for its own citizens. If Hitler is looking for a trump card in his game, he can certainly find none more to his purpose than to maneuver the western nations into an alliance with Communist Russia; for in one instant, in the minds of hundreds of millions of people in this country and abroad, this alliance would rob them of the immeasurable force of *another* alliance: alliance with the cause of right, the cause of justice, the cause of true Democracy, a democracy founded upon man's recognition of His Creator.

Which alliance is the stronger from the plain lessons of history, before and after the World War: alliance with a rotting semi-oriental regime that lives only by preying upon the good will and credibility of its neighbors, or alliance with a world community of decent men who love justice and hate iniquity? Which is the best guarantee against war, an alliance which infuriates to madness rulers and people in countries where at least the people dread war, and supplies oceans of ideological ammunition to their totalist regimes? Or an alliance with the spirit of justice and righteousness which contains in itself the germs of peace?

Thousands of noisy, panic-stricken agitators will clamor to Mr. Chamberlain—and to us in our turn—that the only hope of victory lies in troops without souls. But if he knows the forces that decide the course of history, he knows that souls will win more battles, bloody or bloodless, than all the soulless troops of a Genghiz Khan or a Stalin.

## DEMOCRACY ON THE JOB

ROUSING cordiality given to the demand of Senators Connally and Johnson that Congress reject any proposal for speedy adjournment and remain in session all summer is the best proof possible that democracy is still alive. No one can say with certainty how imminent the danger of a European war may be: how much is mere propaganda and how much is grim reality. But danger or not, the determination of legislators to resist the homing call and brave summer terrors in Washington while even the remote possibility of such a calamity is at hand clearly shows that they are fully alive to the responsibility which the nation has entrusted to them; that they realize their own dignity and power as the country expects them to realize it.

Seeing democracy staying on the job and faithfully doing its own business will, in the long run, make more impression on democracy's enemies than will a much more formal type of defense. It is the best reply to the taunt that parliaments and congresses waste their own and the nation's time.

## HE IS FAITHFUL

IN a public hospital, an old woman lay dying, after years of poverty, sickness and struggle. Her husband and her children had preceded her to the grave, and she had eked out a bare existence by menial labors. As the shadows fell, she was all alone, save for a neighbor or two, as poor as she. But she did not think her life had been an unhappy life. "Sure," she said, "and everything I asked in the Name of the Lord Jesus, didn't He give it to me?"

Before Faith like this, we whose eyes do not see clearly the things that are of God, must stand silent and abashed. What this poor woman said was perfectly true. If it were not true, then the blessed promise in tomorrow's Gospel (Saint John, xvi, 23-30) is not true. "Amen, amen, I say to you, if you ask the Father anything in my name, he will give it you." These words were introduced with the solemn adjuration, "Amen, Amen." Jesus could not have made the promise more solemn. He could not have phrased it in more inclusive terms. If on this occasion Our merciful Saviour did not mean what He said, we have no reason to believe Him when He promised life everlasting to all who seek to do His holy Will. But the truth that God answers prayer is stressed on almost every page of Holy Scripture. That the Father will give us "anything" which we ask in His Son's Name is as true as the existence from eternity of the Father, as certain as the Divinity of His Son, Jesus Christ.

Let us therefore turn to God in all our troubles, and ask Him in the Name of Jesus to help us. Some pious people seem to think it wrong, or at least very imperfect, to ask God for temporal favors. But surely, Our Lord Himself taught us to pray, "Give us this day our daily bread." Others regard impending ills with a kind of fatalism. "What's to happen will happen," they say, and then deny their philosophy by making use of every human means to keep it from happening. Unfortunately, they do not turn to God.

The promise of Our Lord is not weakened when we admit that the temporal aid which we ask is not invariably granted. We do not know what is best for us, but God does, and an all-holy God will not give us what is not good for our soul's salvation. But that prayer does not go unanswered. When, despite our prayers, God does not give us the position we have eagerly sought, when He permits our very life-work to be destroyed, when He allows those whom we love to suffer, we shall not always understand. But we can always *know* that He Who loved us so dearly that He gave His life for us, can take care of us and them in His own way, and will.

God was faithful surely to that poor creature, dying in the hospital ward. In place of the little things she had asked, He gave her the Grace that bore her to life everlasting. No one is "poor" who leaves this world signed with Christ's saving Sacraments, sustained to the end by faith and hope and love.



# CHRONICLE

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**THE ADMINISTRATION.** Secretary Hull expressed the Administration's opposition to the imposition of internal trade barriers, such as toll points and use taxes, placed by some States of the Union on goods shipped from other States. . . . Acting under President Roosevelt's instructions, Secretary of War Woodring established an army department for the Caribbean, named it the Department of Puerto Rico. . . . Former Secretary of Commerce, Daniel C. Roper, was nominated Minister to Canada. . . . Calling for the observance of the week of April 30 as Employment Week, President Roosevelt assailed the "unfounded prejudice based on age alone," called on employers to give men past forty "a fair opportunity to qualify for jobs." . . . In asking Congress to appropriate \$1,750,000,000 for the WPA and other phases of the relief program during the 1940 fiscal year, Mr. Roosevelt attacked proposed changes by Congress in the relief organization. . . . The State Department received a note from Rumania expressing a desire to open negotiations for readjustment of her \$64,000,000 war debt to the United States. . . . In the dedicating speech at the opening of New York's World Fair on April 30, President Roosevelt, referring to "the wise tolerance which, with few exceptions, has been the rule" throughout the United States, declared: "Often, I think, we Americans offer up the silent prayer that on the Continent of Europe . . . the years to come will break down many barriers of intercourse between nations." . . . It is fitting, he said, that the New York and the San Francisco Fairs, "one at each end of the continent . . . should commemorate the 150th anniversary of the birth of our permanent government." . . . The President entertained Crown Prince Olav and Crown Princess Martha of Norway, also Crown Prince Frederik and Crown Princess Ingrid of Denmark. . . . To Crown Princess Martha's query: "What do you think of Hitler's speech, Mr. President?" President Roosevelt replied he thought it left the door open an inch.

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**THE CONGRESS.** The House, by a vote of 264 to 128, defeated a resolution to reject the President's first reorganization proposal. This Presidential order for Governmental reorganization will thus go into effect June 25, since the Reorganization Act provides that Executive orders on reorganization become effective automatically sixty days after submission to Congress unless both the Senate and the House pass nullifying resolutions. . . . Stiff opposition appeared when Senator Bankhead proposed that Congress adjourn June 15. Fear was expressed that if Congress were not in session during the period of tension, something might be done to involve the United States in a European war. Declaring that the United States has no business in

that war, Senator Connally said: "Congress should stay right here in Washington," until the danger is over. Asserted Senator Johnson: ". . . if we go to war to destroy those two dictators we shall have a dictator in the United States, and he will be with us forever." Congress must see to it, he maintained, that "we be neither eased into that war nor driven into it. We can do our duty only by staying right here." . . . At midnight, May 1, Section 2 of the Neutrality Act expired. This was the "cash and carry" provision of the law. Under its operation, belligerents had to assume title to American goods in this country, and transport the goods in their own vessels. . . . Testifying before the Senate Foreign Affairs Committee, Reverend Edmund A. Walsh, S.J., Vice President of Georgetown University, opposed the Thomas, favored the Pittman neutrality proposal.

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**WASHINGTON.** Before the House Foreign Affairs Committee, Dr. Harry F. Ward, of the Union Theological Seminary and head of the American League for Peace and Democracy, urged an embargo on war materials and loans to Germany, Italy and Japan. Under questioning, Dr. Ward admitted the League welcomes Communists into its membership. Communists "fight for democracy and peace," he said. Last year, witnesses before the Dies Committee characterized the American League for Peace and Democracy as the largest Communist-front organization. . . . A House sub-committee investigating relief administration, heard witnesses tell of Communist domination of the Federal Writers Project in New York, of Communist influence over the WPA in Washington. Ralph De Sola of the Writers Project, formerly a Communist himself, identified fourteen supervisors of the Project as Communists. Oscar Goll, formerly managing editor of the Project, said sixty per cent of the supervisors were Communists. He asserted the WPA is practically running "a school for Communist writers." H. R. Burton, investigator for the Congress sub-committee, testified the *Daily Worker*, Communist organ, advised relief workers not to answer when he inquired if they were members of the Communist party. Howard O. Hunter, Acting Administrator of the WPA, supported the *Daily Worker* in this, Mr. Burton said.

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**AT HOME.** Two Russian aviators, attempting a non-stop flight over the Arctic Circle route from Moscow to New York, were forced down in New Brunswick Province. . . . Nationwide reductions in WPA personnel were ordered to become effective May 8. 2,600,000 remained on the WPA rolls after the cut. . . . Charging that New York College

Teachers Union was dominated by Communists, a group of educators made up a rival slate to contest the present leadership in the union election.

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GREAT BRITAIN. Following the warning of Premier de Valera of Ireland that British conscription in Northern Ireland would be regarded as an "act of aggression," the Chamberlain Government agreed to meet the Dublin viewpoint. In addition to this, Irish-born youths living in England will be exempt from British conscription if they return to Ireland and volunteer for the Irish army. . . . Responding to a question in the House of Commons, Prime Minister Chamberlain said his Government was ready to consider proposals for a non-aggression pact with Germany. . . . Anthony Eden, former Foreign Secretary, appealed for an Anglo-Soviet pact. "The sooner, the more complete and the more far-reaching, the better," he said. . . . The Chamberlain Government, while continuing negotiations with Moscow, appeared hesitant concerning conclusion of an agreement. It was represented as fearful of offending Spain, Portugal and the Vatican, of pushing Japan closer to Germany.

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IRELAND. Following the announcement of British military conscription, Premier Eamon de Valera canceled his projected visit to the United States. . . . He informed the Dail Eireann he had forwarded a strong protest to London against the plan to force Irishmen in the six counties of Northern Ireland into the British army. "We claim the whole of Ireland as national territory," he said, "and conscription of Irishmen in that portion of the country we will regard as an act of aggression." . . . Cardinal MacRory and four Bishops of Northern Ireland issued a statement of warning to Great Britain. "We are convinced," the statement declared, "that any attempt to impose conscription here would be disastrous. Our people have been already subjected to the gravest injustice in being cut off from one of the oldest nations in Europe and in being deprived of their fundamental rights as citizens in their own land. In such circumstances to compel them to fight for their oppressor would be likely to rouse them to indignation and resistance."

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RUSSIA. The Stalin Government on May 3 announced that Maxim Litvinov had been relieved of his post as Commissar of Foreign Affairs, that Vyacheslav M. Molotov, President of the Council of People's Commissars, would take over the vacant post. . . . The ousting of Litvinov in the midst of delicate diplomatic interchanges and in a time of general tension produced mystification in European capitals. Litvinov had been in charge of foreign affairs for the Red Government since 1929. His real name was either Wallach or Finkelstein. He was a Bolshevik revolutionary with Joseph Stalin for years before the revolution, helped rob a money convoy at Tiflis. Following the hold-up, he fled to England, married Ivy Low, niece of Sir Maurice

Low, a correspondent of the London *Times*. Litvinov was the negotiator who secured formal recognition of the Bolshevik Government from President Roosevelt. . . . Speaking in Red Square at the May Day celebration, War Commissar Klementy E. Voroshilov warned aggressors, declared: "We love to fight." . . . The Communist International in a manifesto ordered the workers of the world: "You will demand from the bourgeois governments of England, France and the United States aid for the republicans of Spain, for the patriots of Czechoslovakia, Albania and Abyssinia . . . you will demand military supplies and credits for China."

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GERMANY. The recently announced increase in taxes caused such protest, the Reich Government reduced the levy on income gains from thirty to fifteen per cent. . . . In a May Day speech Chancellor Hitler attacked the boycott of German goods in the United States. . . . The Theological School of Graz University was closed. . . . The German Government inquired of Denmark, Sweden, Norway and Finland whether they desired non-aggression pacts with the Reich. Latvia and Estonia were offered similar agreements. . . . Yugoslav Foreign Minister, Alexander Cincar-Markovitch visited Berlin for a three-day conference with Reich leaders.

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POLAND. Speaking before the Sejm in Warsaw, Polish Foreign Minister Joseph Beck rejected Chancellor Hitler's demand for Danzig and a broad right of way through the Polish Corridor (Pomorze), but left the door open for further negotiations, provided Germany's intentions and methods of action are peaceful. "If such conversations materialize, "Poland will not refuse its best will," he declared. Germans in Danzig are free, the city was built by Polish overseas trade, "lies at the mouth of our own great river," he said, adding that Poland will not be barred from the Baltic. Poland cannot restrict its sovereignty over its own territory, the Province of Pomorze, Colonel Beck maintained.

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FOOTNOTES. The Chinese offensive around Nanchang failed. Japan demanded greater voice in the government of the Shanghai International Settlement. . . . The Spanish Government denied the charge of reprisals. Colonel Manzaneque, chief of the military tribunals, said he was faced with criminals who in Madrid alone committed 100,000 assassinations. "Our administration of justice is exactly the same as that of every other country in Europe," he declared. He added he was unfamiliar with the criminal code in the United States, whence the accusation of reprisals issued, but knew and was following the criminal code common to European nations. . . . 1,800 Loyalists left England for Mexico. . . . Colonel Enrique Lister, Loyalist commander, accused of murdering an entire hospital staff, is on his way to Chile. . . . General José Felix Estigarribia was elected President of Paraguay, in the first election held since 1932.



# CORRESPONDENCE

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## EACH TO THE EDITOR

EDITOR: In your issue of April 22, Leonard Feeney reviews my book, *Each to the Other*. In that review he has made statements of a sort that, for the first time in my life, I feel compelled to answer.

At the outset he writes: "When an author who admits, almost boasts, that from his earliest youth he has been 'singular and awkward' undertakes an introspective task of this kind, he is capable of doing it singularly and awkwardly enough to elude the reaches of another's understanding."

Now I have no quarrel with the fact that Father Feeney finds my book singular, awkward or beyond the reach of his understanding, but I do quarrel with his misstatement of fact when he says that I boast of, or admit to, these qualities. As they are not mine, I have never laid claim to them. But perhaps Father Feeney's misapprehension will be clearer from this quotation of his review: "I think the publishers are unfair to their poet in presenting this book in the blurb-sheet as an 'autobiography.'"

The publishers do nothing of the sort. The publishers state, quite correctly on the blurb-sheet: "The form is an episodic autobiography of *Thomas Cottrell*."

Father Feeney has read too carelessly and his carelessness has led him into this flat misstatement; it is obvious that it is this mistake of his that explains the curious misstatement at the outset of his review. My book is in no particular an autobiography of myself, nor a biography of any actual human being. I wrote that inevitable sort of novel in 1922 and wisely destroyed it.

I am sorry that Father Feeney found my pentameters "atrocious" and that he discovered no "satisfactory rhythmic beat." Since such men as Stephen Benét, his brother William Rose Benét, Robert Frost, and Henry Goddard Leach, together with about thirty-five other reviewers and some sixty correspondents, have found the verse good and the rhythmic sequences successful, I shall be content to feel that your reviewer was overhurried in reading the poetry as perhaps he was in reading the jacket.

New York, N. Y. CHRISTOPHER LAFARGE

EDITOR: There is in *Each to the Other* an expression and interpretation of the whole psychology of adolescent and marital love for which somebody is responsible, of which somebody is the author.

If one assumes that the experience is Thomas Cottrell's, as I was prepared to, and calls him, as I did, "singular and awkward," Mr. LaFarge is quick to defend himself against those charges. If one assumes that the experience is Christopher LaFarge's, which I did not, Mr. LaFarge will transfer the blame to Thomas Cottrell. If one goes back

again to Thomas Cottrell as the responsible source of the monotonous self-revelations which abound in so many of these pages, one will be told that there is no such person as Thomas Cottrell either.

Prescinding from the facts of the story, which are irrelevant, *who* is giving *whose* self-expression of love in this tale that will warrant the publisher's calling it autobiography even in *form*? Is it merely a fantasy written in the first-person singular, meant to amuse and not to instruct us? I think not. I think Mr. LaFarge wants to be taken seriously in this book.

Not having written the book, I cannot be expected to have followed the reviews of it as faithfully as Mr. LaFarge has. But it is perhaps comforting for me to know that Clifton Fadiman in the *New Yorker* did not find some of Mr. LaFarge's "atrocious" pentameters any too pleasing either. Perhaps this was one of the reviews that Mr. LaFarge either missed, or read overhurriedly.

New York, N. Y.

LEONARD FEENEY

## ALLIANCE WITH RUSSIA

EDITOR: In the article, *Can We Ally with Russia in Case of War?* (AMERICA, April 1), the conclusion arrived at was: in the event of such an alliance it seems most certain that Catholics would be justified in conscience in resisting conscription.

The reason which led to this conclusion was that whenever there is a conflict between the law of man and the law of God—that is, when one commands what is forbidden by the other, it is the law of God that must prevail. In the case under discussion, the state in forcing us to ally ourselves with Russia would be forcing us to take part in a series of actions which Catholics could be certain would lead to the spread of atheism—a thing forbidden by the law of God.

Evidently if this were the case, fighting *with* Russia would be the equivalent of fighting *for* Russia. Hence, for a Catholic there is no question here of a just war. On account of the evil effects involved it cannot but be unjust. How is this true?

1. In order that a war be just, the conditions of a just war must be fulfilled. Foremost among these is that there must be a just cause, one proportionate to the evils involved.

2. Now how can it be determined whether the cause of this war would be a just one or not? Evidently by determining, as nearly as possible, what the good and evil effects would be, by comparing them with each other, and by ascertaining whether or not there is a due proportion between them.

3. In the present case can the *extent* of the evil, the spread of atheism, be fully determined? Probably not. But if that is the case, then why not go ahead and say that the war is just? For ordinarily,

according to the principle of the double effect, whenever it is impossible to determine the exact extent of the evil involved, if there are other good reasons for placing the act, then it may be done.

4. But this is not an ordinary application of the principle of the double effect. In fact, even historically, it is most extraordinary. Why? Because of two reasons: the uniquely vicious nature of the evil involved, and the exceptional circumstances in which we find it operating.

First: the essential evil of Communism is not that of every other evil—the contravening of some law, however it be expressed. But it is this: the attempt to wipe out the very foundation of all law, God Himself. Greater than this no evil can be imagined!

Second: this atheism is not simply an isolated national phenomenon. It is officially international. It is organized and operating on a world-wide scale. The meaning of this fact is that help which might supposedly be remote, inasmuch as it is given to Russia, considered in reference to the existing state of affairs actually becomes proximate.

If the Communist organization has been able to become such a power in this country in spite of our efforts to check it and while it was still considered an inimical foreign element, what will not be the extent of its domination when we will have to withdraw our restraining efforts and it will be officially recognized as a friendly ally? Even though Catholics should protest that they did not intend to further atheism, nevertheless, by their very cooperation, they would be contributing to that change of status of Communism which would be conducive positively to the spread of atheistic thought and influence. Could such cooperation still be called remote?

5. Therefore, since the evil in question here is of such a pernicious nature and because of the effective conditions under which it is working, whatever good effect (which is highly uncertain) might result from such an alliance cannot be said to outweigh or even be in proportion to this supreme evil. Consequently, there is lacking a proportionately just cause—the first condition of a just war. And if this is so, then there can be no just war!

St. Marys, Kans. THOMAS E. DAVITT, S.J.

## PLATFORM

EDITOR: Anent your *Editorial Credo* (April 15), it is a splendid idea which we have needed for a long time. It crystalizes first principles and fixes fundamentals in the mind. It is a digest of a whole library, a guide for Catholic organizations and discussion groups, a *vademecum* for Catholic speakers, a system of bull's-eye direction in presenting Catholic thought instead of the all too frequent scatter-shot methods.

By all means do not allow these succinct statements to moulder in the files. Perfect and complete them; clothe them with carefully chosen words. Emblazon them like Christmas messages or proclamations in various sections of your periodical. Keep them in every issue for a longer time or, at

least, one or two of the sets in every issue. Refer to them often in your *Comment* and *Editorial* sections. Encourage every other Catholic paper and magazine to follow suit. Let them become like pictures on the walls of the home, teaching their lessons day by day. Let their message ring from end to end of our country.

I suggest that Catholic speakers memorize them, and repeat them as often as occasion permits. Catholic organizations and discussion clubs should read sections of them at every meeting. The Sunday sermon should be preceded by one section of these statements, and I suggest also that a primer be made for use in the upper grades and in high schools.

Staples, Minn.

(REV.) N. DONNAY

## LOYAL SUBJECT

EDITOR: In your issue of April 29 you "loudly object" to President Roosevelt calling himself the head of the nation.

Why you should be at all vociferous on a matter of this kind is difficult to see. From the time of George Washington down to the present day the President of the United States has been generally regarded as the head of the nation. Tradition, usage, custom and just plain common sense proclaim it. When you draw a distinction between Chief Executive and head of the nation it is more apparent than real. Should you ask a parish or public-school child above the third grade who is head of our nation, he would answer, "President Roosevelt," and he would be 100-per-cent right, despite all your hair splitting, quibbling and caviling.

It seems to me that you are about as sensible as the Anglo-Catholic who also "loudly objects" to the term *Catholic* unless it includes him.

Well, you have the authority of Dorothy Thompson, who has used up much space and printers' ink in the endeavor to tell us that the President of the United States is not the head of the nation. You reach the *reductio ad absurdum*, however, when you gravely assert that the "President is no more head of the nation than Justice Hughes, or the presiding officers of Congress." And of course the President's wife is not the first lady of the land and the White House is merely the dwelling of the Chief Executive! Our democracy just sails along blindly with no pilot, no chart, no guidance! That is what the politicians who are on the outside just now say, at least.

The President is not the head of the nation and no democracy has a head?

Your contention that there is anything inconsistent with the President being the head of the nation and the idea of our three branches of government, executive, legislative and judicial, is ridiculous and without the slightest merit. A Ku Kluxer would call your reasoning Jesuitical sophistry.

It would seem that there are issues of real merit in our national affairs to get excited over without using up a half page of your *Comment* in trying to disprove the obvious.

East Orange, N. J.

C. B.



# LITERATURE AND ARTS

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## CHARLES W. ELIOT, THE ANCESTOR OF THE NEW DEAL

GEORGE SWIFT

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Nature made New England and endowed her with  
Purpose, with mortuary frivolities, with Long Views.

ALICE MEYNELL  
*The Rhythm of Life*

THE excellent word *Kultur* is a German word, but it does not express a thing exclusively German. It means any spiritual and epistemological climate from which is generated the life and personality of a people. The *Kultur* of Nazi Germany originated with Friedrich Nietzsche; the pre-War German *Kultur*, which aroused all the animosity of Cecil Chesterton, was traceable to Kant.

There is also an American *Kultur* which has its "one onlie begetter." The Spirit of American Democracy was born in the environs of Boston Town, found its center of radiation in the college of Cambridge, and was fathered by the president of Harvard, Charles W. Eliot. Without Harvard we should have had no Roosevelts, neither Theodore nor Franklin nor Eleanor. The ideology supporting our free institutions springs from Harvard just as surely as the Latin-quoting gentlemanliness of the Victorian House of Commons sprang from Eton and Oxford.

To understand the American *Kultur* we must appreciate its source. The Massachusetts Bay Colony made a grant for the establishment of an academy of the Higher Learning in 1636. New Towne, later called Cambridge, was the site of this college which after three years took the name of its benefactor, John Harvard. To this school went the sons of the best families, and in its precincts burgeoned the flower of American culture. Henry Dunster was its first president and Increase Mather one of his early successors. The curricular foundation of the college was Theology.

When Charles W. Eliot became president of Harvard in the year 1869, America was still somewhat under the spell of a reliquary Protestantism. The grip of Jonathan Edwards had yet to be pried loose from the national soul. William Ellery Channing had raised the cry of liberalism half a century before, and Emerson and others were still doing it. Yet twenty years had not passed since representation of the clergy on the Harvard Board of

Overseers had ceased to be obligatory. Only four years previous to Eliot's presidency the alumni had taken full charge over the college.

Yet the man who succeeded the Rev. Thomas Hill had to be impervious to criticism and convinced of the rightness of his course. Most important, he had to have a genuine faith in Democracy, for he required the favorable consensus of the students. As Francis Greenwood Peabody pointed out, quoting for their aptness the words of Laurence Oliphant, the times required "a spiritually-minded man of the world." Eliot shifted the orientation of the American mind from a quixotic after-worldliness to a this-world good-citizenship.

With Eliot's coming to the presidency all was changed. Theology gave place to Chemistry. Predestination as a dogma was succeeded by Darwinian Evolution. The Hellfire of John Harvard was smothered by Successful Living.

"I shall venture," Eliot wrote, "to call your attention to the importance—with a view to a happy life—of making a judicious selection of beliefs."

And speaking of judiciousness, it was perhaps injudicious to begin this study of a truly noble American character with an epigraph from the German language. Nothing could be more antipodally opposed to the mentality of Nazi dictatorship than the serene Saxon personality of Eliot. When he wrote, "The Teutonic stock owes everything that is great and inspiring in its destiny to its faculty of overcoming difficulties by hard work, and of taking heartfelt satisfaction in this victorious work," he meant the true and honest Teutonism of Charles Kingsley and the muscular forthrightness of his pupil, Theodore Roosevelt, not at all the brazen bloodiness of the spirit of the Nazis.

It was a sound American sentiment of Eliot that "the dawdlers and triflers did not find life worth living," for that was the reward of "the steady, strenuous, robust workers." He was opposed to all the poppycock that dawdlers spin out like a cocoon into which to retire, and his vigorism stands at the opposite pole to the lush sentiments of a Francis Thompson. Thompson writes:

... my fruit is dreams, as theirs is bread:

The goodly men and the sun-hazed sleeper  
Time shall reap, but after the reaper  
The world shall glean from me, me the sleeper.

Such Teutonism as Eliot lauded is as perfectly manifested in the Harvardian Felix Frankfurter, who is of pure Jewish racial stock, as in the Harvardian Franklin Roosevelt whose ancestors were blond and Nordic.

Eliot exhibited his spiritual vitality, not in professions of piety, but in conduct and thought. His addresses and writings range over a wide field of considerations; from the Religion of the Future to the Future of Trade-Unionism, from thoughts on World Peace to Sex Hygiene.

Matthew Arnold's productivity was roughly contemporaneous with Eliot's. In the knowledge of Greek and Latin humane letters Arnold of Oxford was greatly superior whereas Eliot had more balance. In other details they were very much alike, even physiognomically, as a hasty glance at the side-whiskers of the day reveals. For Arnold devoted his life to the propagation of a culture free from anarchy, and to a moralistic religion free from dogma.

But it was dogma, not religion, both men despised. Certainly Eliot has given evidence of his abiding interest in this most intimate relationship between man and his Creator. A large part of his writings is devoted to the subject, and especially to the forms religion would assume after the turn of the century. Eliot foresaw that at that time religion would have reached a cardinal point, and that like science it must progress beyond it. This twentieth-century Christianity is best given in Eliot's own words:

It is expressed in the formula, the Fatherhood of God, the brotherhood of man, and the leadership of Jesus. This is a form of Christianity which prefers liberty to authority; sees neither deities nor demons in the forces and processes of nature . . .

Although this progressive religion was to be harmonized with "democracy, individualism, social idealism, zeal for education, the spirit of research and of preventive medicine, and the advances in business and industrial ethics," it would not disagree substantially with the "direct, personal teachings of Jesus." Until the realization of this fresh and liberal Christianity, Eliot continued to attend worship in the churches of Harvard, and refreshed the faltering flames of religious faith by reading and rereading Bryant's *To A Water-Fowl*.

Henry Adams has written a biography of Eliot under whose presidency he taught for a while at Harvard. Perhaps, the best way to apprehend the exact dimensions of Eliot is to range him alongside his biographer. Adams and Eliot were friends for many years. Eliot read Adams' books while they were still in manuscript, advised him on publication, sought to bestow university honors upon him, talked with him as intimately as he could. Yet, the solid probity of Eliot grew impatient with Adams' perpetual spiritual peregrinations and fantastic longing for the Virgin of Chartres. And Henry James with his clumsy but really mystical seeking after the perfect phrase annoyed Eliot who used language as he used a test tube, as a practical

means to a sensible and practicable objective.

The crowning achievement of Eliot's personality is *The Harvard Classics*, otherwise known as President Eliot's Five-foot Shelf. The material in these books he compiled to prove his saying that a man can become cultured by reading for fifteen minutes a day in the proper literature. His statement has become a maxim, and the Classics through the enterprise of the publisher, Peter F. Collier, are on the shelves of most of the home libraries throughout the country, a ubiquitous memorial to their editor.

For what he accomplished with the immigrant in Boston, Eliot merits particular praise. The libraries and museums he helped to establish and the impress of his own incorruptible personality upon all he met gave a tone to the whole community. As a consequence, Bostonian and Boston Irishmen move in an atmosphere of learning and romance which affects their behavior. The Boston Irishman has before him always the example of his countryman, John Boyle O'Reilly, who turned from writing sentimental ballads to the pursuit of a substantial cultural quality and is memorialized on Kenmore Square, wearing a toga.

In 1909 Eliot retired from the presidency of Harvard, and in the following year his book, *The Durable Satisfaction of Life*, was published. Freed from his scholastic duties, he gave more of his time to public affairs. He wrote, spoke from many platforms, served on many committees. He was a tireless advocate of civil service reform, a member of the General Education Board, and a trustee of the Carnegie Foundation for the Advancement of Teaching. After the World War he supported the League of Nations and the World Court. Whenever he spoke the nation listened with attention and respect.

But it is only those of us who understand the precious Democratic tradition who will ever achieve a real unity of spirit with souls like Charles W. Eliot and Ralph Waldo Emerson. The Tory, be he Puritan or Fascist, is blind to these exquisite flowers of personality. It was exactly such blindness which caused that gross English Tory, Coventry Patmore, to write in his *Principle of Art* of Eliot's friend Emerson:

He seems to have had neither passion nor appetite; and there was an utter absence of "nonsense" about him which made it almost impossible to be intimate with him. . . . His closest friend, and even his wife, whom he loved in his own serene way, seem to have chafed under the impossibility of getting within the adamant sphere of self-consciousness which surrounded him. . . . Though a good man—that is, one who lived up to his lights—he had little or no conscience. He admired good, but did not love it; he denounced evil, but did not hate it. . . . He never even melted the icy barrier which separated his soul from others; and men and women were nothing to him, because he never got near enough to understand them.

Eliot's long and placid life of ninety-two years is proof of the truth of his philosophy. Boston, due to Eliot, is still the cultural capital of America where bloom free libraries and municipal gymnasiums and art for the sake of citizenship.



# BOOKS

## CATHOLIC AUTHORS IN U. S. A., 1729-1830

EARLY CATHOLIC AMERICANA. By Wilfrid Parsons, S.J. The Macmillan Co. \$10.

SOMEWHERE about 1872 Father Joseph Finotti, a distinguished bibliographer, published his *Bibliographia Catholica Americana*. This was probably the most complete thing of its kind, although the period did not extend later than 1820, and the list of titles cited numbered no more than 295 books.

To say that Father Parsons has brought Finotti up-to-date, would be quite to misstate the position, and give a totally wrong impression of the painstaking and scholarly research which is apparent in this book. At the same time it is obvious that Father Parsons has been inspired by Finotti—but no more than that. Against Finotti's 295 titles listed before 1821, Father Parsons lists 595 titles and, bringing his labors down to 1831, is able to quote 1,119 items of Catholic publishing done in the United States.

It is clear, as Father Parsons shows in his masterly and eminently readable Introduction, that a certain number of books by Catholics were published in the American Colonies previous to the Revolution. Challoner's *Garden of the Soul*, à Kempis, and other ascetical or devotional works, were published here, but not presumably by Catholics. Why, Father Parsons does not say. Possibly the cause was not unconnected with some sort of censorship or a hangover of the English penal laws. This much is certain: that not until after the Revolution, and the independent Government of the United States had established itself *de facto* and *de iure*, do we find a Catholic actually engaging in the business of book publishing.

It would be extremely interesting, and certainly an engaging pastime, to consider at length the sort of books which Father Parsons here lists as published by non-Catholics for Catholics in pre-Revolutionary days. However, that may not be. Let it suffice to note that although the number of such Catholic books was limited, the selection is of so choice a nature, that one cannot escape the conviction that our Catholic forefathers in the American Colonies had a sound literary sense.

François de Salignac de la Mothe Fénelon, Archbishop of Cambrai, figures very much in these pre-revolutionary Catholic publications. Thomas à Kempis, in both English and German, is constantly repeated. Saint Bernard and Sir Thomas More, Alexander Pope, Bishop Challoner, all appear previous to 1774.

There are, as already noted, nearly some 1,200 items listed among these Catholic Americana, and the temptation to go on and on, browsing among the titles and wondering about them, is very strong. For that, Father Parsons himself is to blame; because although he is not responsible for the title pages which the many writers gave their books, his arrangement of his subject matter is interestingly done.

And that, with the proper respect due to the Riggs Memorial Library of the Georgetown University, which has apparently handled the publicity end of the venture, makes it seem a trifle beside the mark to talk about the "limited appeal of the work," which no doubt was the reason for printing an edition of only 500 copies. Catholic libraries alone should suffice to gobble up this limited edition. So what about the university, institutional and public libraries, who will need this most competently compiled bibliography, which in its class stands unique and is a thing of joy to librarians, bibliographers and such like!

HENRY WATTS

## GEOGRAPHER OF THE WEST

FREMONT: PATHMARKER OF THE WEST. By Allan Nevins. D. Appleton-Century Co. \$5

AS Professor Nevins holds a high place among historians for his wide scholarship, and as he had sufficiently narrated Frémont's versatile and controversial record in his earlier biography, we regret a certain love's labor lost in this new work. We should prefer a portrait of such an outstanding contemporary as Stephen A. Douglas or General Meade, Rosencrans, Kearny or Frank Blair. Frémont is interesting, but always suspect. He was court-martialed by President Polk; was the first United States Senator from California; first Republican candidate for President, after failing to obtain the corresponding Democratic accolade; he commanded two departments in the early Civil War, but was relieved by President Lincoln. Frémont was, however, a great geographer and charted perhaps more of the West than any one else. He helped, too, in our own little "anschluss" of California. He owned but lost the ten-million-dollar Mariposa Mines, and only a gracious act of Congress, restoring him to the Army as a Major-General with a \$6,000 salary, relieved his ultimate financial anxieties.

Of these diversified facets of character in the life of John Charles Frémont, the brightest is that whose reflected light illuminates the character of President Lincoln. Frémont as commander of the Army of the West at the outbreak of the Civil War, September, 1861, issued a proclamation emancipating slaves. He further ordered that prisoners taken with arms in hand should be shot. The humane Lincoln immediately reversed the latter order: "Should you shoot a man according to the proclamation, the Confederates would very certainly shoot our best men in their hands in retaliation and so, man for man, indefinitely." Frémont was stubborn in both views, and Lincoln had also to reverse the emancipation proclamation as inopportune. To Mrs. Frémont, who seems to have dominated her husband's actions, President Lincoln said: "It is a war for a great national ideal, the Union, and General Frémont should not have dragged the Negro into it—he never would have, if he had consulted with (General) Frank Blair. I sent Frank there to advise him."

There are two historical schools of thought in regard to Frémont. Perhaps they can be reconciled. The one in praise, represented by Professor Nevins, contends that Frémont's "definite and tangible contribution to American life was his geographical work"; the other with a note of accusation, presented by the equally erudite Charles Willis Thompson, following E. L. Sabin, concludes that "for political ends he (Frémont) was styled the 'Pathfinder' . . . his explorations found no paths worth finding. But he was a 'Pathseeker'." Again, the regret that another subject was not chosen for this erudite and interesting work!

D. M. O'CONNELL

## VALUABLE STUDY OF PERPLEXING PROBLEM

POLAND: KEY TO EUROPE. By Raymond Leslie Buell.

Alfred A. Knopf, Inc. \$3

THIS is the first volume to appear in English which endeavors to survey and analyze the problems of modern Poland in a sympathetic yet scientific spirit. But as the solution of these highly complex problems de-

depends not on Poland alone, but on the international situation as a whole, the book is, in reality, an authoritative case study in present world distress.

The principal thesis of Dr. Buell, president of the Foreign Policy Association, is that the success of the new *Drang nach Osten* of the Nazis is dependent largely upon the opposition offered by Poland. If Hitler is to realize his ambition of dominating Europe, he must first reduce Poland to a position of dependence or wipe it out altogether. In whatever new adventures he may undertake, he cannot permit a strong military power to threaten his eastern frontier. One other country must be considered—Russia.

The fate of Poland, in the last analysis, is bound up in the future relations of Germany and Russia. Should these two great neighbors fight, they would inevitably do so on Polish soil; and whoever won, Poland would be destroyed. If Germany and Russia reach an understanding, the alliance would inevitably be followed by a new partition of Poland. There is still a third factor to be considered—civil war—such as occurred in 1922 and again in 1926. Should Poland become involved in prolonged civil war a third time, the intervention of its two powerful neighbors would certainly take place, and the integrity of Poland would be destroyed. If Poland remains outside the totalitarian camp, and thus helps to maintain the precarious equilibrium of forces in Europe, it may save not only itself but Western civilization as well.

Dr. Buell emphasizes the fact that Poland, entering the world of commercial rivalry only at the close of the World War, finds itself barred from many foreign markets. It has the most rapidly increasing population in Europe, yet lacks the resources to provide a decent living on the basis of self-sufficiency. Today, at least a quarter of its people are living close to starvation. If Poland could export enough of its agricultural and industrial products to industrialize the country, if it could borrow abroad, if it could continue to send out as many emigrants as before the World War, its economic problem might be solved. But because of economic nationalism, the world economy on which the solution of such problems depends has almost disappeared. Poland is consequently forced more and more to live on a basis of autarchy, while internal maladjustments become intensified.

Dr. Buell concludes this valuable study of a great Catholic nation by suggesting that France, Britain and the United States should show a proper understanding of Poland's many internal problems—population, industrial development, international markets, agrarian reform, minorities, and the Jewish question—and make some effort to cooperate in meeting them.

JOHN J. O'CONNOR

MARGINAL LAND. By Horace Kramer. J. B. Lippincott Co. \$2.50

WEAK lungs sent Stephen Decatur from the routine of a clerk's job in Chicago to seek health and fortune on a ranch in South Dakota. The region is called marginal land because periodic droughts make it unsuitable for farming, though when left to itself it produces grass enough to guarantee a good profit from cattle raising. Intervening seasons with good rains tempt settlers to cultivate it only to meet the fate of previous experimenters who saw their fields turned into dust by the burning winds of dry summers. While keeping a stake in cattle, Stephen dreams of wealth from boundless fields of golden wheat, but the land soon turns the dream into a nightmare and with a realization of the nature of the country he settles down to raising cattle. Migrating settlers of varied types lend variety to the story in their battles with drought, prairie fires, and fierce, smothering snow storms. There are pleasant glimpses of the neighboring Catholic Indian Mission, and Sime Voorhees, who has lived there since the stage-coach days, and his Indian wife are pillars of wisdom and loyalty.

Romance begins in Chicago and leads to marriage before Steve's departure for the ranch. But when his

wife Josephine joins him on the ranch, trouble develops from her inability or unwillingness to bear the hardships of country life. She soon returns to Chicago and gets a divorce. The shock to Steve is handled with deep sympathy, but it is to be regretted that the author, following current views, seeks a solution contrary to Catholic teaching and lets happiness come with a second marriage. The story is full of exciting adventures and shows a knowledge of the country and its people.

WILLIAM A. DOWD

ENEMIES OF PROMISE. By Cyril Connolly. Little, Brown and Co. \$2.75

IN the first section of this book of literary criticism Mr. Connolly packages the important writers of the last twenty years into two loosely tied bundles, the *Mandarins* and the *New Vernacular*. Woolf, Proust, Joyce, Huxley, and Strachey belong to the first group, who ruled from 1918 to 1928; Stein, Lawrence, Hemingway, Dreiser and Maugham to the 1928-38 *New Vernacular* School. Objection might be raised to his choice of important authors. In fact, it is a debatable question whether literature would be helped or hindered if Mr. Connolly, having packaged these authors, were to deposit them neatly in the containers provided by the park authorities.

But his criticism of them is keen and at times devastating. The *Mandarins* are the English Ciceros. Their creed is inflation; Pater and James their bible. The worshipers of the *New Vernacular* write with the body rather than with the mind; at their best, informal, simple, lucid, and at their worst, sloppy, flat, worshipping violence, distrusting beauty. His conclusion is that the only way to make a book last ten years is to combine the art, the patience, the striving for perfection of the *Mandarins* with the lucidity of Maugham, the timing of Hemingway, the indignation of Lawrence, and the honesty of Orwell. The thought content of a book is touched on only secondarily. Perhaps it is just as well. He advocates a "general left-wing position," and mentions casually that "religious faith involves the surrender of the intellect."

The second section of the book, answering his general question, "What are the obstacles today to literary creation?" touches superficially on journalism, politics, success, failure, and contains a chapter on sex that is not worth the match it should be burned with. The third section, probably answering the publisher's question, "How are we going to fill up the last 150 pages?" is a minute autobiography picturing the life and loves of a highly sexed adolescent in the English public schools that could be of interest only to Havelock Ellis.

PAUL L. O'CONNOR

CHOSEN RACES. By Margaret Sothern. Sheed and Ward. \$2.50

THE material of *Chosen Races* is merely the reports of our daily newspapers regarding the major and minor persecutions of Jews in Germany. In the masterly hands of Miss Sothern, however, this matter is woven into a story of unusual power and interest. Basing her tale upon the mutual attraction of a young Aryan, Frida Enden, and a Jew, Alfred Rosenthal, the author has created a clash between the forces of love and the bizarre ideology of Nazism. The hearts that are broken and the lives that are wrecked in the wheels of this Nazi machinery, the materialism that has come into German life along with the apotheosis of blood and of the State all find their way into this compelling narrative.

Though *Chosen Races* is essentially a love story, and a good one, it is also a splendid record of life in Germany to-day. The pattern of this life is deftly contrasted with happier days of a happier Germany when speech was free, when food was plentiful, when men could be trusted for the honor that was theirs. A strong whiff of mob hysteria blows across its pages begetting a just indignation in all who meet with it. If the story ends tragically with the death of Alfred Rosenthal, its conclusion is none the less peaceful and relieving.

JOSEPH R. N. MAXWELL



SHORTLY after Christmas I burdened the readers of this column with something like a diatribe on the subject of Christmas cards in particular and greeting cards in general. I was not so much concerned with the sentiments printed on cards, though these in all conscience are often silly enough, as with the "art-work" with which they are adorned. Some months after my remarks on the subject had appeared in AMERICA, what was my surprise to receive from one of the executives of a large greeting-card concern a very cordial letter stating that he had read my column with interest and was sending under separate cover a complete assortment of all the religious cards manufactured by his concern.

A few days later there appeared on the scene a huge carton which I carried home and proceeded to open. It contained somewhere in the neighborhood of five hundred different cards, designed for every possible religious occasion. Out of all this mass of material, in all honesty I could only select about two dozen cards which seemed to me to have any artistic merit whatever, and these, amusingly enough, were among the cheapest and the most expensive. Not a single card in the middle-price range seemed good. As my honest opinion had been solicited, I wrote back very frankly and said exactly what I thought. The result was a visit from another executive of the same concern.

He represented that strange dichotomy which is so general among those modern business men whose bread-winning activity impinges upon art. He himself, from a "strictly artistic point of view," thought most of the designs on his company's cards were without quality. They are frankly sentimental. Our Lady is conceived on the pattern of what Hollywood sets up for our admiration. Our Lord as a Babe is never less than three or four months old. New-born children, you see, are not attractive. Saints must always be handsome, in either a Hollywood or an Arrow Collar fashion. And the coloring should always be in the pastel department—never the strong, true colors of the primitives. But, explained my new friend, all this is made necessary by the exigencies of business.

I objected to this statement, on the ground of my own experience. Admittedly the market for something better is not as large as the market for the mildly emotional. But there is a market. To which the perfectly logical reply was that the "line" itself was not over profitable, and that they could not take a chance on making it even more restricted in profit by supplying something which would be caviar to the general. To all of this one can only accede. It is hoping for a very high degree of altruism in a commercial enterprise to expect it to run the risk of loss for the sake of an artistic principle.

Yet, I am convinced that there is more at stake in all this than esthetics. I should like, very cautiously and tentatively, to ask whether such artistic sentimentality does not impinge upon heresy—or at least upon implied dubiousness of doctrine. It would be interesting to have the opinions of theologians on this matter. I remember very well the considered judgment of one French member of the Society of Jesus to the effect that too extreme an idealization of the face of Our Lord—that is, making Him seem too much like a perfect specimen of human beauty—was subtly to deny His Divinity, certainly to deny that He was a Man of Sorrows. And are we not very close to pietism, to an attempt to make us Christian because Christianity is pleasant, rather than because it is true, when we represent all the Saints as beautiful movie actors and actresses living in a world of pastels?

However this may be, it would be interesting to see the results of some firm's taking the dangerous chance and getting out a series of religious cards of truly fine quality.

HARRY LORIN BINSSE

NO TIME FOR COMEDY. Three of our leading American actresses have recently had the experience of being away from their New York admirers too long and of triumphantly returning to them with what Broadway calls a "smash hit."

The first of the two to wave the royal banner of unchallenged success was Tallulah Bankhead in *The Little Foxes*; the second was Katharine Hepburn in *The Philadelphia Story*; the third is Katharine Cornell in *The Playwright Company's* new offering, *No Time For Comedy*, by S. N. Behrman, now and for a long time to come on the stage of the Ethel Barrymore Theatre.

It is pleasant to see the public rejoicing with its stars; and the attitude of Miss Cornell's audiences is as interesting as her play. They are happy to have her with them again; they are enchanted to see her in an assured success which will keep her with them indefinitely; and not the least of their emotions is a touching delight at being able to laugh and have a thoroughly good time.

For the attitude of our playwrights this season has been the attitude of the hero in Mr. Behrman's play. He is a writer of amusing plays; but the present time, he feels, is "no time for comedy." It is a familiar viewpoint. Instead of comedy the majority of our playwrights have offered us this year all the symptoms and sufferings of this sick world. Throughout Mr. Behrman's comedy we can laugh light-heartedly. No one is suffering but the hero, and as he is responsible for his sufferings we have not much sympathy for him. Even his wife is more amused than sad over his goings on. She has evidently watched them before, as her husband is a born philanthropist.

There is nothing new in this story of two women engaged in a finish fight over a man—one of them his wife, the other a siren luring him from her. Mr. Behrman has not even given us the novelty of showing us a man worth fighting for. The heroes of these eternal triangles are always weaklings. Most women in the audiences have only to look at the men on their right and left to see something much more worth fighting for. Mr. Behrman gives us an unusually unappealing type in Gaylord Estabrook, who is so much on the edge of his nerves that he can hardly say a civil word to either lady but passes most of his time on the stage violently swearing at life and drinking whisky. However, from the first moment the audience loves Katharine Cornell. Its feeling is that if she wants this man back she simply must have him. She is so bright and amusing about it all, so wise, so witty, so altogether engaging, that the audience tries to forget the stake.

There is nothing very new, either, about the wife's campaign except the unusual brilliance of the lines and the attractiveness of the siren's husband, Philo Smith. He is a real man and very witty. He deserves better luck than to have to take back his wife, but no one worries about that. All we are concerned with is how soon Miss Cornell brings Gaylord to his limited senses and starts him on the new comedy she wants him to write for her—she being a popular actress. This, even, she cannot do till the last five minutes before the final curtain falls. It is great fun to watch her in the interval, for Miss Cornell in comedy is an enchantress.

Margalo Gillmore plays extremely well her ungracious rôle of the siren and Gee Gee James, as Miss Cornell's colored maid, has some of the best lines in the play and puts them over with recurrent bangs. John Williams is fine as the philosophic husband, and Laurence Olivier does all that can be done with his unattractive part.

But Miss Cornell is the play; and next to her in charm at every performance is her ecstatic audience—showing its conviction that this is the best possible time for good comedy, perfectly acted.

ELIZABETH JORDAN

## FILMS

**UNION PACIFIC.** Even the unpredictable Cecil B. DeMille has not escaped the back-to-the-Badland movement evidenced in the recent Hollywood cycle of horse opera, and adds another stupendous footnote to our frontier history in the form of a railroad chronicle. The director is our readiest example of a man of vision, which may account for his sometimes flagrant use of spectacle, but there is no denying his mastery of those screen devices which make for popular entertainment. Impressive natural scenery and a robust reconstruction of the period accentuate the bold melodrama involving the struggle of the railroad, advance scout of civilization, against rival interests and local obstacles. The new line is proximately championed by a stalwart crew boss, and he is opposed by the gaming element backed by a conniving director. Love rears its head in the form of the postmistress and the interested parties of a triangle find themselves straightening out a train robbery and fighting off an Indian attack in as rousing a climax as could have been devised. Mr. DeMille's gift for managing large groups with maximum effectiveness and minimum confusion is ably demonstrated and a populous cast gives a generally fine account of itself. Barbara Stanwyck and Joel McCrea head the list, followed closely by Akim Tamiroff, J. M. Kerrigan, Robert Preston, Lynne Overman and Brian Donlevy. All the best ingredients for a natural thriller are herein combined in *recommended family entertainment*. (Paramount)

**CONFESSIONS OF A NAZI SPY.** This excursion into sensationalism may achieve the doubtful eminence of a *succès d'estime* among those who rate doctrine above drama, and it will probably incite great numbers of the journal-fed citizenry to increased hatred of Germany and Nazism, which it admits are not identical, but as *entertainment* it is an *inferior product*. Indignation has a way of foreshortening dramatic values, and if one is not particularly terrified by a laboriously educed vision of the swastika coiling itself around free America, there is little to catch the interest. This is the traditional spy melodrama divested of its romance and concentrating more on factual verisimilitude than on plot. Anatole Litvak's direction manages some stirring moments; but some of the film's implications are patent absurdities, as for example, grafting the Communist function of breeding labor strife onto the Nazis by mere noisy assertion. Edward G. Robinson and Francis Lederer dominate the cast as G-man and spy. Many movie-goers fear a Nazi putsch less than Communist infiltration, but no equally bitter exposition of a recent Soviet spy conviction on the Coast is announced by the crusading producers. Apparently it is illogical to see a Communist behind every picket, but any man's neighbor may be suspected of being a one-man bund. (Warner)

**THE RETURN OF THE CISCO KID.** Warner Baxter returns, perhaps as a sentimental gesture, to the characterization which rescued him from the limbo of type casting and makes this film good if minor diversion. The Kid moves north from Mexico and forsakes banditry for a good deed, winning out against a land grabber only to lose out on romance. Cesar Romero and Lynn Bari add meritorious bits, and the whole measures up well as *family fare*. (Twentieth Century-Fox)

**CALLING DOCTOR KILDARE.** The second of this film series suffers the all too common fate of sequels in that well conceived and established characters are forced to carry an uninspired story. Lew Ayres and Lionel Barrymore do their best for an *adult tale* involving the young medico with the romantic interest of the local crime king. (MGM)

THOMAS J. FITZMORRIS

## EVENTS

**PICTURE** the diverting reading matter that would be provided if all the propagandists now indoctrinating the nation with the European-war virus were suddenly to inhale some vapory concoction guaranteed to act as a truth-jerker in the way tear-gas acts as a tear-jerker. . . . Will someone, please, discover such a gas quickly. The United States needs it badly. . . . Patriotic Americans, anxious to keep their country out of other people's imperialistic wars, could squirt the gas just as the shove-us-into war writers and lecturers are commencing to fulminate, or as the organizers of war-propaganda societies are thinking up some high-sounding name for their phoney societies. . . . The propagandists would be forced to tell their real objectives; the societies would have their real names. . . . We can imagine the amazing accounts that would appear in the newspapers. . . .

**New York.** Sir Edwin Bliff-Bliff Cartridge, visiting lecturer, last night told an electrified overflow audience that what the United States needs is more Gold Star mothers. "America's War Duty to the Peace-loving Democracies," was Sir Edwin's theme. After revealing the program decided on for America in times of Empire-trouble, he said the small number of Gold Star mothers in the United States was a disgrace for such a large country. "You produce huge surpluses in cotton, in wheat, in the number of unemployed, but, and I say this without bitterness, you have let us down badly in the matter of Gold Star mothers. The reason, of course, is that you came into our last war too late, forcing us to lose a lot of our own boys. You can appreciate how we resented this. At the time some wag, referring to the Rainbow Division, snorted: 'Ha, appropriately named. It came after the storm was over.' Increasing the resentment was your lack of urbanity in introducing the subject of debts into conversation when we wanted to chat about other things. However, this resentment is now gone. We have forgiven you everything, and feel confident that our next war will yield a huge increase in the number of American Gold Star mothers." . . .

**Chicago.** Count Philippe de Guillotine, interviewed shortly after his arrival yesterday, said he had come over the ocean to persuade America to develop more Unknown Soldiers. "In this great, big nation you have only one Unknown Soldier," he reminded reporters. "We, in my country, feel this is not enough. I have seen, in your cities, so many fine young men. You can have thousands, hundreds of thousands, of Unknown Soldiers. Why should you remain satisfied with one?" The Count revealed that civilization expects America to go in for Unknown Soldiers in a big way. . . .

**San Francisco.** Purge M. Offski, Political Commissar for all firing squads in the Soviet democracy, last evening told the Society to Keep America Out of Peace that the United States needed purges. "We in the Workers' Paradise cannot understand a democracy that has no purges," he disclosed. "I bring you Stalin's personal word that if you will push the United States into war on the Soviet side, he will see to it that your country is no longer deprived of these purges." This pledge by Stalin of aid to American democracy evoked great applause.

**St. Louis.** The Society to Have American Boys Shot in Europe, the Society to Keep America Out of Peace, the Tenth Ward Stalin Democratic Club, the Bullets for Boys Movement, and other patriotic groups staged an enthusiastic mass meeting last night. Huge posters: "More Gold Star Mothers," "More Unknown Soldiers," "We Want Purges," lent a gala aspect to the hall. Resolutions were passed urging America to get into wars in Europe, Asia and, if possible, Africa. One speaker brought down the house with his patriotic appeal: "If the war doesn't begin soon, let's start it ourselves."

THE PARADER